



The Most Worshipful Pro. Grand Master,
THE RT. HON. LORD AMPHILL,
G.C.S.I. G.C.I.E. G.B.E., Etc. Etc.

THE
DIRECTOR
OF
CEREMONIES

HIS DUTIES AND RESPONSIBILITIES

TOGETHER WITH A FEW

EMERGENCY ADDRESSES AND ARTICLES ENTITLED

“ THE CEREMONY OF CONSECRATION ”

AND

“ FROM LABOUR TO REFRESHMENT ”

BY

ALGERNON ROSE,

PAST ASSISTANT GRAND DIRECTOR OF CEREMONIES ; PAST GRAND STANDARD
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AUTHORS' LODGE ; P.Z. AND D.C. AUTHORS' CHAPTER 3456 ;
P.M. LODGE OF ASAPH 1819 ; P.Z. AND D.C.
ST. LEONARD CHAPTER 1766 ; ETC.

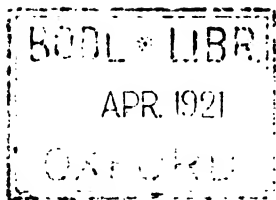
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INTRODUCTION.

It is far better that a Lodge should have no Director of Ceremonies than an incompetent holder of that office. Masonry being a progressive science, the time has gone by when any office can be accepted conscientiously without an intention to discharge the duties annexed to the appointment.

No officer, however dignified, is indispensable, and there are many Lodges who get along very well without the aid of a Director of Ceremonies. Annually the Worshipful Master is replaced. If the example he has set has been good, the Lodge goes a step forward and puts forth fresh strength. But the efficiency of a Lodge is increased if the Worshipful Master has had the advantage of the services of a really capable Past Master as Director of Ceremonies.

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Supposing that the assistance of the Grand Director of Ceremonies, or his Deputy, were discarded. What, we may ask, would happen in Grand Lodge? The crowded Quarterly Communications, instead of beginning punctually and closing in harmony, would be sensible of inevitable delays, irregularities and confusion. Where order now prevails there would be disorder, or at least a disturbance of that fraternal harmony which hitherto has been a distinguishing characteristic of that high assembly.

Since Freemasons are enjoined carefully to imitate what they see praiseworthy in others, the excellent work of the Directors of Ceremonies in Grand Lodge has led many Worshipful Masters to make analogous appointments in their respective Lodges.

Hence has arisen a laudable wish on the part of many worthy Brethren to carry out such duties, and learn all they can about them.

To supply that demand the writer has been invited by the publishers to discourse on the subject. He approaches his task with diffidence, knowing full well that his experiences may not coincide with those of many of his readers, for there are endless debatable points in every Masonic topic. That is one reason which makes our craft so interesting.

Yet the present scribe is assured of the indulgence and sympathy of the reader, because, long before he reached the chair, it was his privilege, as a private in the Masonic army, to visit not a few Lodges in Great Britain, Ireland, Australasia, South Africa, China, Japan and India; and wherever he sought admittance he was received with genuine kindness.

What little Masonic information he possesses has been gleaned during thirty-five years which have passed since his initiation, and the outstanding

fact which has been impressed on his mind is that those ancient Masonic tenets which teach us to measure our actions in daily life by the rule of rectitude, to square our conduct by the principles of morality, and guide our conversation—aye, even our very thoughts—within the compass of propriety, are of infinitely greater moment than concentrating one's energies on acquiring a stereotyped accuracy in any set formula of words used in our ceremonies.

Words are mere symbols : it is the spirit behind them which gives life. Example, after all, is better than precept ; and it is good intentions and deeds, rather than words, which count.







PART I.

1.—The Grand Director of Ceremonies.

1.—The office of Director of Ceremonies in every private Lodge is derived from that of the Director of Ceremonies in Grand Lodge.

2.—This higher appointment dates back to the time of the Union in 1813, since when some of the most eminent members of our order have regulated with distinction the formalities observed in Grand Lodge, and elsewhere on special occasions.

3.—At the Grand Festival in 1814, Sir George Naylor (Garter) was appointed and invested by H.R.H. The Duke of Sussex.

4.—On the death of Bro. Naylor, in 1831, he was succeeded by Sir William Woods (Garter), who held the post ten years.

5.—The Grand Directors of Ceremonies have been as follows :—

1814	Sir George Naylor (Garter-King-at-Arms) to	1831
1832	Sir William Woods (Garter King-at-Arms) to	1842
1841	Richard William Jennings	1869
1869	Sir Albert Woods, G.C.V.O., K.C.M.G. (Garter)	1904
1904	Frank Richardson, P.Dep.G.Reg.	1912
1912	J. S. Granville Grenfell, P.Dep. G.D.C.	—

6.—Prior to 1915, the Grand Director of Ceremonies ranked below the Assistant Grand Superintendent of Works, and the Director of Ceremonies, when appointed, came after the Junior Grand Deacon.

7.—With the growth of Freemasonry, the duties devolving on the Grand Director of Ceremonies rose in importance. In recognition of the brilliant way in which the present holder of the office has served the craft, Bro. Granville Grenfell* was raised six steps higher on the ladder of Grand rank precedence, coming before the Assistant Grand Superintendent of Works, the Grand Superintendent of Works, Assistant Grand

*Exception is taken to this statement by the G.D.C. who maintains, modestly, that the promotion was an alteration in the status of that office with no intention to glorify its holder.—A.R.

Registrar, Assistant Grand Chaplain and the Junior and Senior Grand Deacons, his place being directly after that of the President of the Board of Benevolence, with the title "Very Worshipful."

II.—The Grand Director of Ceremonies' Promotion.

8.—It is well, in this connection, to record the announcement published in the *Grand Lodge Proceedings*, vol. xv., pp. 237, dated March 3rd, 1915:—

MESSAGE FROM THE THRONE. RANK AND PRECEDENCE OF THE GRAND DIRECTOR OF CEREMONIES.

R. W. Bro. Rt. Hon. T. F. Halsey (Deputy Grand Master): "Brethren, I have now to present a message from the M.W. The Grand Master. I am desired, on behalf of the M.W. The Grand Master, to state that His Royal Highness's attention having been directed to the rank and precedence in Grand Lodge of the Grand Director of Ceremonies, he has been pleased to recommend that an alteration be made in the Constitutions by which the holder of the office, for the time being, shall rank and take precedence immediately after Past Presidents of the Board of Benevolence, and that he be entitled to the prefix 'Very Worshipful.'"

V.W. Bro. Alfred F. Robbins (President Board of General Purposes): "I beg to give notice that, at the next Quarterly Communication of Grand Lodge, I shall submit

amendments to the *Book of Constitutions* to carry out the gracious intention now announced by the Most Worshipful Grand Master."

9.—*Extract from Grand Lodge Proceedings*, vol. xv., page 269, dated June 2nd, 1915. RANK AND PRECEDENCE OF THE GRAND DIRECTOR OF CEREMONIES :—

V.W. Bro. Alfred F. Robbins (President of the Board of General Purposes) : " R.W. Deputy Grand Master, I beg to move, in accordance with the message of the Most Worshipful Grand Master at the Quarterly Communication of the 3rd March, a number of amendments to the *Book of Constitutions** which are mainly technical, and are consequential on the desire of the Grand Master that the Grand Director of Ceremonies shall take a distinctly higher degree of precedence in Masonry than has hitherto

*(A).—That Rule 6 be amended by placing the Grand Director of Ceremonies immediately after the Past Presidents of the Board of Benevolence, and Past Grand Directors of Ceremonies immediately after the Grand Director of Ceremonies, and that the order of precedence be re-numbered accordingly. (B).—That the note appended to Rule 6 be amended by the insertion of the words "the Present and Past Grand Directors of Ceremonies," immediately after the words "the Present and Past Presidents of the Board of Benevolence." (C).—That Rule 18 be amended by placing the Grand Director of Ceremonies immediately after the Deputy Grand Registrar, and that the order of Installation, or Investiture, be altered accordingly. (D).—That Rule 87 be amended by placing the Provincial, or District, Grand Director of Ceremonies immediately after the Provincial or District Grand Secretary, and that the order of appointment be altered accordingly. (E).—That the second paragraph of Rule 129 be amended by

been the case. I need not read those amendments in detail, and will merely explain that it has been felt that, as all rank or precedence in the Craft is governed by that which obtains in Grand Lodge, it is desirable, while making these alterations, to make the same in regard to the Grand Director of Ceremonies of Provincial and District Grand Lodges and the Director of Ceremonies of private Lodges. These amendments, therefore, are all directed to that simple purpose, and I beg to move them in Grand Lodge."

W. Bro. Lt.-Colonel J. N. Stephens (Asst. Grand Sword Bearer), Vice-President Board of General Purposes): "R.W. Deputy Grand Master, I beg to second that."

The motion was formally submitted by the R. W. Deputy Grand Master, and declared carried.

placing the Director of Ceremonies immediately after the Secretary, and that the order of appointment be altered accordingly. (f).—That Rule 284 be amended by placing the description of the Jewel of the Grand Director of Ceremonies immediately after that of the President of the Board of Benevolence, in each of the two cases in which the Jewel is mentioned. (g).—That Rule 289 be amended by placing the description of the Jewel of the Director of Ceremonies immediately after that of the Secretary. (h).—That Rule 306 be amended by placing the fee payable by the Grand Director of Ceremonies immediately after that of the President of the Board of Benevolence. (i).—That in the "Ceremony of laying a Foundation Stone, etc." by the M.W. Grand Master, Past Grand Directors of Ceremonies be placed in the order of procession immediately after the Past Grand Deacons, and the Grand Director of Ceremonies immediately after Past Grand Directors of Ceremonies.

III.—Deputy Grand Director of Ceremonies.

10.—There is a marked difference between a “Deputy” and an “Assistant” Director of Ceremonies, because a Deputy is appointed to act in the absence of his chief, while the Assistant, as his title implies, renders what aid he can in a subordinate capacity, and takes his orders from the Director, or the Acting Director, of Ceremonies.

11.—If, of late years, the office of Grand Director of Ceremonies has grown in importance with the expansion of the Craft, that of the Deputy Grand Director of Ceremonies has been no sinecure. This will be evident when it is noted that the present Deputy, appointed in 1918, within two years has assisted at more than fifty consecrations.

12.—In consequence, a message was received from the Throne, at the Quarterly Communication held on the 2nd June, 1920, recommending the appointment of a second Deputy Grand Director of Ceremonies to share with W. Bro. A. Ransford Collett the exigencies of his office.

13.—It may be remarked that, hitherto, in the list of “Grand Lodge Officers in Order of Precedence,” a deputy has not been isolated from his immediate superior. Thus, if we work up the scale, the Deputy Grand Organist comes directly below the Grand Organist, the Deputy Grand Sword Bearer is in contiguity with the Grand Sword Bearer, and

the Deputy Grand Registrar follows the Grand Registrar, being entitled, in this case, to the prefix "Very Worshipful."

14.—Whether, owing to the increasing importance of his office, the Deputy Grand Director of Ceremonies is elevated similarly or not, it would be of no small advantage, in private lodges of large dimensions, if Grand Lodge sanctioned the appointment of a Deputy Director of Ceremonies conditionally on his being a Past Master. He could then be associated with the Director of Ceremonies and understudy him, so that, in the unavoidable absence of the Director of Ceremonies, the Worshipful Master could rely on not being left without an efficient officer capable of regulating the whole proceedings on an Installation night. In that case, it is logical to assume that W. Bro. "Deputy" D.C. would take precedence before the Deacons and not after them as does the "Assistant" Director of Ceremonies.

IV.—The Director of Ceremonies.

15.—Rank and precedence in the craft being governed by that which obtains in Grand Lodge, W. Bro. Director of Ceremonies, if he is proficient, should occupy, in every properly constituted private Lodge, a position parallel in importance relatively, although in a minor degree, to that of the Director of Ceremonies in Grand Lodge.

| Whenever an opportunity occurs at the Quarterly Communications he should observe the Grand Director of Ceremonies closely, and on suitable occasions copy his example.

16.—If the Wardens act as lieutenants to the Worshipful Master, the Director of Ceremonies is his adjutant, being tied to no fixed position but free to take up whatever situation he finds most convenient in the discharge of his duties.

17.—Like that of all other officers, the appointment of the Director of Ceremonies is annual. Yet, as nothing succeeds like success, when a Director of Ceremonies has given proof of his proficiency, it is customary, as in the case of W. Bro. Secretary, for the incoming Master to confirm the choice of his predecessor by renominating and investing the Worshipful Brother who has already served in that office.

V.—Why he should be a Past Master.

18.—In every candidate for the office of Director of Ceremonies the essential qualifications are that he should be conversant with the lodge ritual, well versed in the rules of procedure laid down in the Book of Constitutions, be the possessor of a good voice, have an alert manner, and an ability to command authoritatively but with unvarying courtesy.

19.—To attain this skill and familiarity with the ancient customs and established landmarks of the order, he should have served in every lodge office prior to his appointment, and be an assiduous attendant at some lodge of instruction.

20.—He should be a Past Master, because, at the next Installation, his services will be required during the "Inner Working," in which none but Installed Masters can take part, and, unless he is a Past Master of the lodge, he is not invited to attend the Boards of Installed Masters at which preparatory business is transacted.*

21.—If he is a Past Master "in" the lodge, he should understand that, in accepting the office of Director of Ceremonies, his position is not regarded as progressive. No brother has the right to claim advancement by rotation, and as he, being a Past Master, has already occupied a chair, it is not expected that he will aspire to fill it again and thereby retard the promotion of brethren who may possibly be his seniors "of" the lodge, although nominally junior to him in rank.

VI.—The Director of Ceremonies' Badge.

22.—The emblem of the Director of Ceremonies' office surmounts his wand, and unless he is an adept in handling this staff when making the s—s, he cannot rely on his deacons excelling in that respect. For the Director of Ceremonies to discard his wand

(*See pars. 128, 129, 146, 193 and 212.)

unnecessarily indicates a gap in his masonic training which can be overcome easily by a little private practice.

23.—It looks bad, in any lodge, for a deacon, attending a candidate, to have constantly to pass his wand of office to a colleague, and still worse when he is followed by his Bro. Deacon round the lodge carrying the two sticks. Whoever heard of an army officer entrusting his sword to a junior, for fear of tumbling over it?

24.—The emblem surmounting the Director of Ceremonies' wand, and the jewel hanging from his collar, is "Two rods in saltire, tied by a ribbon," or two batons crossed in the form of the letter X, united by a true-lover's knot.

25.—This symbol implies that the authority of the Director of Ceremonies is wielded invariably in a courteous or fraternal manner. In some of the old Athol lodges the figure of Mercury—the winged messenger—is retained on the deacons' wands.

VII.—The Director of Ceremonies' Duties.

26.—At the Annual Installation of a lodge, after the Director of Ceremonies has been nominated and conducted as a Past Master to the left of the chair, the newly enthroned Worshipful Master addresses him somewhat as follows:—

"W. Bro. A. B., I have pleasure in appointing you Director of Ceremonies of the lodge. I

invest you with the collar and jewel of your office and entrust you with this wand, the badge of your office. Your duty is to see that our ceremonies are conducted properly, that visiting brethren are seated according to their rank, and that the officers are in their respective stations."

27.—To fill in this admittedly bald outline of the services rendered by every efficient Director of Ceremonies, is the object of this book.

28.—A skilful Director of Ceremonies provides, on occasion, additional eyes, ears and hands for the Worshipful Master. In conjunction with the other officers, he represents that intermediate machinery through which every impulse emanating from the chief is carried into effect.

29.—To play his part well, he needs, first, wisdom to comprehend the wishes of his Worshipful Master ; secondly, ability to support his authority ; and, thirdly, judgment to carry out the duties of his station artistically.

30.—For these reasons every Master Elect, who is desirous that his lodge shall be a credit to the craft while under his care, cannot be too solicitous to choose, as his Director of Ceremonies, the best available Past Master "of" or "in" the lodge.

31.—Bearing in mind that the solemnity of our ceremonies requires a serious deportment, and that

Grand Lodge has long recognised how necessary is a Director of Ceremonies in superintending correctness in procedure, it is obviously unfair that a Worshipful Master—in the absence of the Director and Assistant Director of Ceremonies—should be deprived of those services to which he has become accustomed.

32.—Past Masters, who have filled the chair of a lodge for twelve months, sometimes argue that their responsibilities are at an end. They talk of being “on the shelf.”

33.—Admittedly, they may be “on the shelf ;” but it cannot be repeated too often that every Past Master should regard himself as a volume of Ready Reference, available, at any moment, for the imparting of light and instruction to the brethren.

34.—To plead, in an emergency, that he is “rusty” is unmasonic, it being every Past Master’s duty to qualify himself to regulate the details of ceremonial work by contriving to attend rehearsals periodically. He, who does this, is himself well disciplined, and able to correct irregularities in others.

35.—At the same time, it is unbecoming in the enthusiast to attempt to dictate. He must remember that the Director of Ceremonies, for the time being, does not hold the Worshipful Master’s emblem of power, the gavel ; and that whatever

authority he has is delegated to him provisionally, by one who possesses the real control ; so that—wrong or right—he must bow to the supreme ruling.

36.—Included in the work of the Director of Ceremonies is the arrangement of ceremonies which take place outside, as well as within, the lodge, such as foundation-stone laying, masonic funerals and church parades. In Great Britain outdoor masonic gatherings are reduced to a minimum, and no processions of masons clothed with the badges of the order can take place without the special license of the Grand Master or his Deputy.

37.—It is unnecessary, therefore, in these pages, to dwell on *al fresco* proceedings, much as some brethren regret that the last sad rites to departed members of our order are not carried out with our time-honoured solemnities, except on rare occasions.

38.—But, within the lodge, at the time of Investiture, the brethren are not reminded—and this point should be emphasised—that W. Bro. Director of Ceremonies has charge of the regalia, and oversees—not only the insignia and jewels of the officers, but—all clothing worn in the lodge.

VII.—Preliminary Work.

39.—The duties of W. Bro. Director of Ceremonies begin before the brethren assemble.

He should be an early arrival. It is his business, as soon as he enters the ante-room, to see that the collars and gauntlets of the officers have been laid out by Bro. Tyler in correct precedence on the table, with the deacons' wands near at hand. If there is no ingoing procession, those articles are placed on the pedestals or over the chairs of the respective officers in the lodge.

40.—W. Bro. Director of Ceremonies supervises the arrangements of Bro. Tyler in the lodge room, noting that the columns are respectively in the E., W., and S., thus :—

	<i>Light.</i>	<i>Emblem</i>	<i>on Pedestal.</i>
W.M.	Ionic ...	Sq.	V.S.L. Cons., Bylaws and (later) the Warrant.
S.W.	Doric ...	Level	Perf. Ashlar (with tripod).
J.W.	Corinthian	P.R.	R. Ashlar.

We have seen it necessary, after a lodge has been opened, to transpose the Wardens' pedestals owing to the emblems attached to them being incongruous.

41.—The Director of Ceremonies tests the means of lighting, and, if it is electrical, the control of the switches, sees that the T.B's. and k—g stools are placed appropriately, and, where hymns are sung, that the cards are distributed on the seats.

IX.—Masonic Mourning.

42.—When the lodge is in mourning (*a*) by command of Grand Lodge, (*b*) owing to the death of the Reigning Master, or (*c*) the death of a Past Master, the three pedestals and Secretary's table should be shrouded in crape or black cloth.

43.—A black bow is attached to the columns supporting each of the lesser L——s, and each wand has a crape bow tied to it below the surmounting jewel.

44.—Every officer's collar must have a crape rosette attached to it above the pendant jewel, and the three blue rosettes, on every apron of a brother who enters the lodge, must have a Black one pinned over it.

45.—On such occasions, an E.A., although not entitled to blue rosettes, is permitted to join in the demonstration of mourning by having one black rosette on the fall of his apron ; a F.C. having two covering the blue ones.

46.—It is the duty of Bro. Tyler, as soon as he receives the summons, to furnish himself with a supply of crape rosettes, the cost being defrayed by the lodge. A small charge is made sometimes for the loan of such adjuncts ; but every zealous brother is careful to keep a set in his apron case. Black or grey gloves are unmasonic in lodge, although sometimes worn in public at masonic funerals overseas.

47.—It devolves on W. Bro. Director of Ceremonies, in making preparations for masonic mourning, to warn Bro. Organist, well in advance of the meeting, to be ready to play a "Dead March" at such time during the ceremony as the Worshipful Master may direct.

X.—**Masonic Clothing.**

48.—Two noteworthy factors which tend to promote the esteem of its members in the efficiency of their lodge, are beginning every ceremony punctually at the time for which it is called, and an observance of correctness in dress. It is useless to tell the brethren that they "ought to be patterns of good order and regularity" if rudimentary discipline of this kind is not practised.

49.—With *evening* dress, aprons are worn *under* the coat; and white gloves are essential.

50.—A brother, whose avocation has prevented his changing into evening dress, may usually be permitted to attend, provided that he is wearing correct morning garb.

51.—Correct *morning* dress, at masonic functions, implies a black coat and waistcoat, dark trousers, black tie, black boots, with the apron worn *over* the coat, and white gloves.

52.—To see half the members of a lodge wearing white gloves and the other half without them, and

some brethren with aprons or collars badly adjusted, indicates laxity of supervision on the part of W. Bro. Director of Ceremonies and the Tyler.

53.—An efficient Director of Ceremonies will remind brethren who omit to bring gloves that they are improperly clothed. The average brother sins in ignorance of such details, and likes to be told about them. For other brethren, who are habitually forgetful, it is well to keep a few pairs of white cotton gloves in reserve. Those who pay a small fee to the Charity Box for their loan, are unlikely to come again improperly apparelled.

54.—W. Bro. Director of Ceremonies is only fulfilling his duty when he informs, courteously, an eccentric brother, who seeks admission to a solemn rite when wearing light tweeds and no gloves, that he is not paying due respect to the Worshipful Master nor his lodge. It is at such times particularly advantageous that the Director of Ceremonies should be a Past Master.

55.—All R.A. and craft jewels may be worn, together with permanent charity, centenary, or commemorative jewels, and others during the year for which they are issued.

56.—Should a brother display among his decorations a Mark, Rose Croix, or other emblem unauthorised by the Book of Constitutions, W. Bro.

Director of Ceremonies will invite him to retire and remove these adornments.

57.—To carry out duties of this character may appear unpleasant, but they can be done in a kindly manner, and neglect in such matters reflects on the efficiency of W. Bro. Director of Ceremonies and his Assistant.

XI.—Deputy, or Acting, Officers.

58.—Every zealous brother will endeavour to be in the ante-room ten minutes before the hour specified in the summons convening a meeting, in order to clothe and sign the register.

59.—This is necessary if the gavel of the Worshipful Master is to fall, and the lodge be opened, at the exact time notified.

60.—Allowance has to be made in masonic, as in every other human organisation, for casualties. Illness, accident or other unforeseen circumstances may prevent the attendance of some brother whose assistance was relied upon. In such a contingency it is his duty to arrange to have a telegram of regret sent to W. Bro. Secretary.

61.—By some lodges it is regarded as a masonic misdemeanour if an officer who absents himself fails to forward an apology, and fines for non-attendance—from 1s. to 10s. 6d. according to

rank—are imposed for this lapse of respect, and paid into the Benevolent Fund.

62.—Furnished by W. Bro. Secretary with the names of those officers unable to be present, W. Bro. Director of Ceremonies consults the Worshipful Master regarding those brethren who have signed the register and are best qualified to deputise.

63.—Should the Worshipful Master be prevented attending, his place is taken by the Immediate Past Master, and, if that worthy has not arrived, the senior Past Master present presides.

64.—No brother is eligible to occupy a Warden's chair in a regular or emergency lodge who has not been already appointed to that position. Thus, the Senior Deacon, unless he has been invested Warden in some other lodge, is not qualified, although he may have familiarized himself with the duties of a Warden in a lodge of instruction.

65.—On the other hand, the Junior Warden is eligible to take the place of the Senior Warden in his absence. In default of one, or both, wardens, his, or their, places should be filled by a Past Master either “of,” or “in,” the lodge; and a visiting Warden, or Past Warden, may be invited to act in that capacity.

66.—Should no Installed Master be present, Bro. Senior Warden takes charge of the lodge from the W. Provided that seven or more brethren are

present, he opens the lodge, the V.S.L. is unfolded in the E., the Sq. and Cs. being adjusted on it, the minutes are read, Bro. S.W. signs them if they are confirmed by a show of hands as correct, and any necessary routine business is transacted. No degrees can be conferred, and there are no "risings," before the lodge is closed with the usual prayer, and the V.S.L. is shut by Bro. S.W., who leaves his pedestal for that purpose, before the brethren depart.

67.—Further reference to the procedure in such circumstances does not concern these pages, because the fact of no Past Master being present implies the absence of W. Bro. Director of Ceremonies.

68.—He, being a regular attendant at rehearsals, will know, in the absence of the minor officers and stewards, those brethren who have shown proficiency, and advise the Worshipful Master accordingly.

69.—In every properly conducted masonic assembly, the endeavour of the presiding officer and his wardens is to forestall the arrival of those brethren who are asked to assist in opening the lodge ; so that, as in Grand Lodge, the proceedings shall begin punctually.

70.—If the attendance is meagre, it may be advisable to dispense with the opening procession, and begin as soon as a quorum of seven is present rather than disappoint certain early arrivals, who may have cancelled private engagements to answer the summons of the Worshipful Master.

XII.—Procession into the Lodge.

71.—The attendance register having been signed, a few minutes before the time announced for opening, W. Bro. Director of Ceremonies gives the command : “ Brethren who are not in office, please enter the lodge ! ”

72.—This is the signal for Bro. Organist and Bro. I.G. to take their places in lodge. W. Bro. Treasurer and Secretary, having clerical work which needs attention, are probably there already. The Brethren pass into the lodge room. Visiting brethren, who are installed Masters, seat themselves on the dais to the right of the chair, leaving space for the Grand Officers and Past Masters of the lodge on their left. Junior brethren gravitate to the W. of the J.W.’s pedestal, or the Secretary’s table. The order of seating will be particularised later.

73.—In the ante-room, W. Bro. Director of Ceremonies usually forms an escort for the Worshipful Master of seven brethren, exclusive of the Grand Officers and himself,* as follows :—

W. Bro. D.C.

J.D.

S.D.

Chaplain.

I.P.M.

J.W.

S.W.

W.M.

Gd. Officers (Juniors first).

*Senior Officers on the R. and the two Wardens always immediately in front of the W.M.

74.—As soon as this cortege is ready, W. Bro. Director of Ceremonies enters the lodge and gives the command “ To order, Brethren ! to receive your Worshipful Master, his Wardens and the Grand Officers ! ”

75.—Ordinarily, in a private lodge, the stewards, I.G., Asst. Secy., Almoner, Asst. D.C., Secretary and Treasurer, do not form part of the ingoing procession. It stands to reason that the longer the escort the greater is the delay before the lodge can be opened.

76.—But should the agenda be short, and more display is thought appropriate, we have seen the escort formed thus :—

W. Bro. D.C.

J.D.	S.D.
Steward.*	Steward.*
Asst. Secy.	Almoner.
Secretary.	Treasurer.
Chaplain.	I.P.M.
J.W.	S.W.

W.M.

Grand Officers.

Asst. D.C.

77.—The brethren having risen “ To order ” of W. Bro. Director of Ceremonies, a slow march is played while the escort advances to the N.E., where it halts on reaching the dais.

When the procession is ended, the Stewards seat themselves to the R. and L. of the J.W.—*Mackey*.

78.—Opening out, the ranks face inwards, and the deacons at the head of the procession cross their wands.

79.—The Worshipful Master passes through the avenue of officers, beneath the deacons' wands, ascends the dais and is handed by W. Bro. Director of Ceremonies to the throne, where he remains standing.

80.—Closing inwards and turning to the E., the escort wheels to the R. and continues its progress to the J.W.'s pedestal. As it moves off, the Grand Officers, I.P.M. and Chaplain take their places to the R. and L. of the Worshipful Master.

81.—The escort, arriving at the S., opens out, the deacons cross their wands and Bro. J. W., passing beneath them, is handed to his position by W. Bro. Director of Ceremonies.

82.—Some brethren hold that, as Bro. J.W. is of lesser rank than his colleague, Bro. S.W. should be accompanied to his place before his junior. When this is done it involves a second perambulation of the lodge. The effect is an anti-climax to what has gone before ; and, to delay the opening of the lodge in order that the least important member of the trio of Principal Officers may play the solo part in an extra parade, is inconsistent.

83.—Having, in the usual way, conducted Bro. J.W. to the S., the procession closes in and

moves to the W., opens out, and Bro. S.W. passes beneath the deacons' wands, being handed to his place by W. Bro. Director of Ceremonies.

84.—Bro. J.D. thereupon retires to his post at the R. of Bro. S.W., to the L. of whom W. Bro. Director of Ceremonies probably takes up his position, while Bro. S.D. precedes W. Bro. Treasurer and Secretary—if they have assisted in the procession—to their table in the N., before going to his own post “at, or near, the R. of the Worshipful Master.”

85.—The Worshipful Master gives one loud k——, which is repeated in the W. and S., and announces “Brethren, the Opening Hymn.” This is Bro. I.G.’s signal to fasten the door and admit no applicant until the Worshipful Master has declared the lodge opened.

86.—As soon as the hymn is concluded, the Worshipful Master says “Brethren, assist me,” etc., and the business is begun in due form, late comers being admitted before the minutes are read.

XIII.—**Admission of Visitors.**

87.—The correct ushering-in of visiting brethren is one of the chief solicitudes of W. Bro. Director of Ceremonies. To fulfil this duty properly, some actual experience of masonic etiquette is required.

88.—It will be recalled that the Worshipful Master, when investing his J.W., reminds him that an important part of his work relates to the admission of visitors, lest, through his neglect, any unqualified person should gain access to our assemblies, and the brethren, innocent of the presence of intruders, are led to violate their obs. This, it will be observed, is a delegation of the Worshipful Master's own responsibility, because he himself promised, in submitting to the 15th of the Ancient Charges before his installation, that no visitor should be received into his lodge without examination and producing proper vouchers of his having been initiated in a regular lodge.

89.—Were the Worshipful Master to interpret that clause according to the primary import of the words, and test each applicant for admission personally, the lodge proceedings would be suspended sometimes during important ceremonies, and the whole business have to be postponed. He deposes his J.W., therefore, to act for him. But Bro. J.W., once the lodge is opened, cannot leave his pedestal without special permission. Hence it is found expedient to make a further delegation, and entrust W. Bro. Director of Ceremonies with the necessary examinations.

90.—His usual formula, for a brother who has not passed the chair, taking him, if possible, into a private room for the purpose, is "Advance to me in the three degrees of craft masonry, shewing the

s——s.” When this is done he says, “ Give me the F.P.O.F. and the words of a M.M.” After inspecting the stranger’s G.L. certificate, getting him to sign his name and comparing it with the signature on the parchment, and satisfying himself that the visitor is a worthy brother, he says, “ Wait, while I report to the W.M.”

91.—W. Bro. Director of Ceremonies returns to the lodge, salutes, and says, “ Worshipful Master, Bro. So-and-So, of Lodge So-and-So, No. So-and-So, holding the rank of ——, seeks admission. I have examined him carefully, and find that he is worthy ” ; to which the Worshipful Master usually replies : “ Admit him.”

92.—When a Grand Officer of high rank, a Provincial or District Grand Master, visits a private lodge and is announced by Bro. I.G., W. Bro. Director of Ceremonies rises and gives the command : “ To order, Brethren, to receive the Most Worshipful Grand Master, or Pro. Grand Master (R.W. Deputy Grand Master, Provincial Grand Master or Grand Warden ; V.W.Bro. Grand Secretary, etc.) ” as the case may be.

93.—As soon as this announcement is made, Bro. S.D. squares the lodge and accompanies Bro. J.D. to the door, where they cross wands.

94.—W. Bro. Director of Ceremonies admits the distinguished visitor, who passes under the deacon’s wands and salutes the Worshipful Master.

95.—The guest of honour, preceded by W. Bro. Director of Ceremonies, and flanked on either side by the deacons, passes up the N. to the E. He greets the Worshipful Master. Should the visitor be the G.M., Pro. G.M., or Deputy G.M., the W.M. offers him, in token of submission, his emblem of authority, the gavel.*

96.—This is returned, unless—being delegated by Grand Lodge—the call of the illustrious brother is one of official enquiry. In that event, he retains the gavel and ascends the throne, the reigning Master, vacating it, taking the place of the I.P.M. but remaining to order. Otherwise the visitor is shown to a seat, by W. Bro. Director of Ceremonies, on the R. of the Worshipful Master.

97.—If it is desired to pay a specially formal compliment to the visiting officer, W. Bro. Director of Ceremonies has been known to call for an escort of ten brethren, as follows :—W. Bro. I.P.M., W. Bro. Chaplain, Bro. Deacons, Bro. Asst. D.C., Bro. Almoner, Bro. Asst. Secretary and two stewards.

98.—This reception party is formed up inside

*In the Provinces, besides tendering it to these dignitaries, the gavel is offered also to the Prov. G.M., Deputy Prov. G.M. or Assist. Prov. G.M., but to no other brother of less exalted rank.

the door of the lodge in two lines, facing inwards, thus :—

J.D.	S.D.
Chaplain.	I.P.M.
Almoner.	Asst. Sec.
Steward.	Steward.
Asst. D.C.	W. Bro. D.C.

99.—On the door being opened, W. Bro. Director of Ceremonies crosses his wand with that of the Assistant Director of Ceremonies, and the distinguished guest salutes.

100.—The escort closes in, and faces E. ; W. Bro. Director of Ceremonies having moved to the head of the procession, and Bro. Assistant Director of Ceremonies placed himself behind the visitor, the procession advances.

101.—Arriving at the throne, the escort opens out, facing inwards, Bro. Deacons cross wands, and the guest passes through the lines under the wands, is greeted by the Worshipful Master, and conducted to his seat by W. Bro. Director of Ceremonies. The brethren forming the reception party then return to their places.

XIV.—**Salutation of Visitors.**

102.—After handing the distinguished officer to his seat, W. Bro. Director of Ceremonies goes to the S., while the lodge remains standing, and proclaims :—“ Brethren, you will salute the Most

Worshipful Grand Master (or Pro-Grand Master)—or our Right Worshipful, Very Worshipful, or Worshipful Brother as the case may be—with the P——S—— (in the 1st deg.), H——S——n (if in the 2nd) ; or Gd. or R——S——n (if in the 3rd)—times, taking your time from me.”*

* Gd. M. or Pro. Gd.	9 times.
Dep. Gd. (or Prov. or Dist. Gd.) M. ...	7 ”
Gd. Wrds. (or Dep. Prov. or Dep. Dist. G. M.)	5 ”
Other Gd. Officers (or Installed Ms.) ...	3 ”

103.—After this salutation, W. Bro. Director of Ceremonies says, “ Brethren, be seated.” The distinguished visitor rises and acknowledges the compliment.

XV.—Arrangement of Seating.

104.—If several Grand Officers visit a private lodge, W. Bro. Director of Ceremonies will see that the brother highest in rank is seated nearest the R. of the Worshipful Master.

105.—Whatever informalities may obtain during refreshment, it is contrary to etiquette for Grand Officers to be seated in lodge other than in accordance with the precedence laid down in the Book of Constitutions.

106.—It is well, therefore, for W. Bro. Director of Ceremonies to commit to memory the scale of the different degrees of masonic elevation, and make himself familiar with the badges on the aprons which mark those distinctions.

107.—A Grand Officer of acting rank comes before one of Past rank of equal eminence, but an acting officer does not precede any Past Grand Officer of a higher station than his own.

108.—Thus, if a Grand Officer of minor rank is sitting beside a superior, and another brother of intermediate rank arrives, the late-comer does not take the lowest place, but the officer of minor rank will move down and make room for him according to his station.

109.—The order of precedence is as follows :—

			Most Worshipful Bro. The Grand Master.
			„ „ „ The Pro. Grand Master.
Right	Worshipful	Bro.	The Deputy Grand Master.
			„ „ „ Provincial Grand Master.
			„ „ „ District Grand Master.
			„ „ „ Senior Grand Warden.
			„ „ „ Junior Grand Warden.
Very	Worshipful	Bro.	The Grand Chaplain.
			„ „ „ Grand Treasurer.
			„ „ „ Grand Registrar.
			„ „ „ Deputy Grand Registrar.
			„ „ „ Pres. Bd. of Gen. Purposes.
			„ „ „ Grand Secretary.
			„ „ „ Pres. Bd. of Benevolence.
			„ „ „ Gd. Director of Ceremonies.
	Worshipful	Bro.	Senior Grand Deacon.
			„ „ „ Junior Grand Deacon.
			„ „ „ Asst. Grand Chaplain.

Worshipful Bro.	Asst. Grand Registrar.
„	„ Grand Supt. of Works.
„	„ Asst. Gd. Supt. Works.
„	„ Dep.-Gd. D. of Ceremonies.
„	„ Asst. Gd. D. of Ceremonies.
„	„ Gd. Sword Bearer.
„	„ Deputy Gd. Sword Bearer.
„	„ Asst. Gd. Sword Bearer.
„	„ Gd. Standard Bearer.
„	„ Asst. Gd. Std. Bearer.
„	„ Grand Organist.
„	„ Deputy Grand Organist.
„	„ Asst. Grand Secretary.
„	„ Grand Pursuivant.
„	„ Asst. Grand Pursuivant.
„	„ Grand Tyler.

110.—The Grand Stewards enjoy peculiar time-immemorial privileges in Grand Lodge. They are easily distinguished by their red aprons and collars, and are seated on the immediate R. of the Grand Officers.

XVI.—The Outgoing Procession.

111.—When the lodge has been closed and the concluding hymn is being sung, the Assistant D.C. goes to the L. of the J.W.'s pedestal, where he is joined by the S. and J. Deacons, facing W. In some lodges two stewards fall in front of them.

112.—Bro. Asst. D.C. assists Bro. J.W., who descends from his pedestal. He follows these brethren who square the lodge, and pause, after passing the chair of Bro. S.W. that he may fall in on the R. of Bro. J.W.

113.—Bro. Assistant Director of Ceremonies leads the procession—moving slowly in rhythm with the hymn sung by the whole lodge—up the N., where it is joined by W. Bro. Treasurer and Secretary if their work is completed.

114.—On reaching the dais, the escort turns to the R. and passes the throne, pausing for the Chaplain and I.P.M. to take their places.

115.—W. Bro. Director of Ceremonies hands the Worshipful Master to his position in the procession, which moves down the S., passing the W., to the door. On its arrival there, Bro. Deacons cross their wands. The brethren in front of the Worshipful Master open out, face inwards and form an avenue.

116.—The signal for the lodge door to be opened by Bro. I.G. is when the Worshipful Master joins his escort, and not before. Having done this, Bro. I.G. stands to order with the symbol of his office on the inner side of the hall, while Bro. Tyler stands to attention with a drawn sword on the outer side.

117.—As soon as the Worshipful Master has taken his place in the procession, W. Bro. Director

of Ceremonies requests the Grand Officers to follow ; next, the Grand Stewards ; then—if in London—“ Officers of London Rank,” “ Officers of Provincial and District Grand Rank,” and finally “ Past Masters of the Lodge.” W. Bro. Director of Ceremonies brings up the rear.

118.—Until W. Bro. Director of Ceremonies, who closes the formal procession, has passed out, Bro. Deacons remain with their wands crossed on the inner side of the door of the lodge.

119.—The order (in London) of the outgoing escort is as follows :—

Asst. D.C.†	
(Steward).†	(Steward).†
(Asst. Sec.).†	(Almoner).†
J.D.	S.D.
(Secretary).	(Treasurer).
Chaplain.	I.P.M.
J.W.	S.W.

W.M.

Officers of Grand Lodge.

Grand Stewards.

Officers of London Rank.

*Prov. or Dist. Grand Officers.

Past Masters of the Lodge.

D.C.

*Outside the London area, Provincial Grand Officers, of course, take precedence of L.R.

†These Brethren, after passing the portals, form up in the anteroom while the W.M. and Gd. Officers come through : the Deacons crossing their wands *within* the Lodge.

120.—Because it devolves on Bro. Junior Warden “to call the brethren from labour to refreshment,” it is regarded in many lodges as the duty of the third principal officer to specify the nature of the attire to be worn during refection. He makes this announcement after declaring that the lodge “is closed accordingly until the etc., emergencies excepted, of which every brother shall have due notice,” and before he repeats the k—s. Refreshment, in such lodges, is referred to as “The South,” which is more appropriate than the obnoxious expression of the “Fourth Degree.”

121.—In London it is frequently a practice of the Worshipful Master to make this intimation immediately before he joins the outgoing procession. If, as often happens, he omits to carry out this intention, he shows his discretion. After an impressive ceremony an announcement of this character jars. It is out of keeping with the dignity of his office, and orders regarding what may be called “table decorations” are given more becomingly in the ante-room.

122.—On arriving in the ante-room, therefore, W. Bro. Director of Ceremonies, having ascertained the wishes of the Worshipful Master, announces, audibly, that dinner, or luncheon, is ready, and that (1) “Brethren will wear FULL masonic clothing,” (2) “OFFICERS will wear COLLARS,” (3) “BRETHREN will dine in COLLARS”

(meaning that all installed masters, including visitors, will retain the collars of rank and wear what jewels they please on them at table), or (4) Brethren will NOT dine in masonic clothing."

123.—Masonic costume cannot be worn, unless by special dispensation, when the meal is served in a building other than that in which the ceremony has taken place.

124.—If no closing hymn has been sung—which probably implies that the proceedings have had to be curtailed—as soon as the words "Fidelity" have been repeated by W. Bro. I.P.M., W. Bro. Director of Ceremonies gives the command: "The Brethren will remain standing while the Worshipful Master and Officers leave the lodge."

125.—The two deacons then go to the S., where they are joined by Bro. J.W., to the W. by Bro. S.W., and to the E., where the W.M. takes his place in the procession, being followed by the Grand Officers; Grand Stewards; I.P.M. and P.M.'s of the lodge; W. Bro. D.C. bringing up the rear; the proceedings not being delayed to enable those officers taking part in it whose names are enclosed in brackets in the full outgoing escort. (See clause 119).

XVII.—Other Concerns of W. Bro. D.C.

126.—When the lodge is opened or resumed, it is the duty of the I.P.M. (or acting I.P.M.) to adjust

the emblematical l——s on the V.S.L. in accordance with the degree, and for the Deacons to attend to the T.B's. In case these matters are overlooked, W. Bro. Director of Ceremonies can rectify, unobtrusively, any such omissions.

127.—According to the progress he has made, the candidate represents a “ rough ” or a “ perfect ” ashlar always in a state of suspense ; and it is an appropriate custom, in certain overseas lodges, when the wands of the deacons are crossed, during prayers and obs., for W. Bro. Director of Ceremonies to complete the tripod by linking his wand with theirs, and standing behind the aspirant.

128.—However familiar the Worshipful Master in the Chair may be with the ritual, there comes a time, occasionally, when he may be at a loss for a word, which even the I.P.M. may be unable to supply promptly. An alert Director of Ceremonies—who is a Past Master—will save the situation by giving the necessary cue quietly, without drawing away the attention of the candidate, or the lodge, from the chief speaker.

129.—Another advantage in having a Past Master as Director of Ceremonies is that, when the Agenda is a long one, he may recommend the W.M. to have certain work done while candidates are being prepared, so as to economise time and avoid any ceremony being rushed through and spoilt by abbreviation.

130.—Although to prepare each candidate properly is the duty of Bro. Tyler, when there are two or three aspirants for each degree, no small service can be rendered by W. Bro. Director of Ceremonies—in the absence of his Assistant—supplementing the Tyler's work and ensuring that every detail in the "mode" of adjustment is correct.

131.—In balloting, W. Bro. Director of Ceremonies superintends the work of the deacons. He assures himself, first, that the ballot box is emptied before it is presented to the Worshipful Master, who holds up the negative drawer to show the brethren that there is nothing in it. Beginning with the W.M., and going, to his L., to the I.P.M. and other Past Masters down the S., etc., Bro. J.D. hands a ballot to each subscribing member of the lodge, being followed by Bro. S.D. with the box for receiving the ballots.

132.—When all have voted, the W.M. declares the result ; and, if a candidate for initiation has been elected, W. Bro. Director of Ceremonies assures himself that the preparation is correct, that the applicant has signed the Declaration Book, and, if it is the custom of the lodge, that the necessary fees have been paid, before Bro. I.G. makes his report.

133.—Prior to the lodge being opened, W. Bro. Director of Ceremonies has ascertained the where-

abouts of the various switches if the temple is lighted electrically, but, ere the third ceremony begins, he should make himself doubly sure on these points so that partial, or full, illumination may be given when required.

134.—In lodges where the organ is so situated that the player observes the proceedings with difficulty, a pre-arranged signal from W. Bro. Director of Ceremonies will enable Bro. Organist to give the S.M.I.B., and begin, or end, interludes as desired.

135.—Before concluding these allusions to the extraneous duties of W. Bro. Director of Ceremonies, it is well to refer, again, to the necessity of starting the proceedings punctually. It is a mistake to give "Grace" to late-comers. To fit the work, which has to be done, within the limited time professional and other brethren can spare for their masonic duties, careful plans have had to be made. It is in the prolonged Registering of Names that precious quarters-of-an-hour are often wasted. This is avoided, in a crowded meeting, if W. Bro. Director of Ceremonies brings with him a few loose properly ruled attendance sheets, which can be inserted, afterwards, in the lodge register. Indeed, if W. Bro. Secretary's train breaks down and his bag has not arrived, when emergency sheets are provided, everything need not come to a standstill. The lodge can be opened, the ceremonies proceeded with, and the Minutes can be read and signed later.

XVIII.—The Installation Ceremony.

136.—After opening in the 2nd degree, when the Worshipful Master invites certain Past Masters to occupy the positions of Installing S.W., J.W., Secy., D.C., Orgt., and I.G.,* the Director of Ceremonies, being a Past Master, may expect to continue to act until his own re-appointment, or his successor's appointment, by the new Master.

137.—W. Bro. Director of Ceremonies, therefore, hands the Past Masters nominated by the Installing Master to the Chairs of the S.W. and J.W., conducting the officers who vacate those positions to seats near at hand, and accompanying the W. Bro. appointed as I.G. for the ceremony to his post within the entrance of the lodge.

138.—The brother who acts as Assistant Director of Ceremonies collects the collars of the Wardens and subordinate officers, arranging those articles according to precedence on W. Bro. Secretary's table, the S.W.'s k—g s—l, or some other convenient place.

139.—For W. Bro. Director of Ceremonies to collect the collars and carry them about dangling and clanking over his arm, in readiness for the final ceremony of investiture, is undignified and disturbs the proceedings.

*The W.M. has "no power to declare all offices vacant."—Note by G.D.C., Feb., 1921.

140.—It is customary in many lodges, before the Installing Master delivers his preamble to the lodge, beginning : “ Brethren, from time immemorial, etc.,” for W. Bro. Director of Ceremonies to advance to the centre of the lodge with the ex. S.W. and say : “ W.M., I present to you Bro. A.B., Master Elect, to receive at your hands the benefit of installation.”

141.—In other lodges, especially those connected with the dramatic profession, it has been found more effective to transpose the third with the first and second paragraphs of the ceremony, and this custom in such lodges has obtained for, at least, half-a-century.

142.—The lodge having been opened in the 2nd degree, the Installing Master gives one K——, and after it has been repeated by his wardens, proclaims to the whole assemblage :—“ Brethren ! from time immemorial,” etc., concluding with the words, “ W. Bro. Director of Ceremonies, whom do you present for the office of Master ? ”

143.—W. Bro. Director of Ceremonies, who has been seated to the L. of the Installing S.W. rises, and conducts the Master Elect to the centre of the lodge, salutes, and replies, “ Worshipful Master, I present to you Bro. A. B., Master Elect of this lodge, to receive at your hands the benefit of installation.” W. Bro. D.C. retires to his seat, leaving the M. Elect standing alone.

144.—It may be interpolated here that no brother is entitled to the designation "Worshipful" until he has been regularly installed in the chair of K.S., and, unless a Past Master is being re-installed, it is incorrect to say "Worshipful" Master Elect.

145.—Again, when the M. Elect has been obligated, and before the lodge is opened in the 3rd degree, W. Bro. Director of Ceremonies frequently conducts the M.E. to a seat. This is regarded, by many zealous masonic students, as irregular. The Obligated M. should retain his position, facing E., and remain standing. He is the central figure throughout the whole rite of installation. Once it has begun, he is neither an ordinary M.M. nor an Installed M. Figuratively he is in a state of suspense, his wardenship is at an end, he has not yet been enthroned, and his powers are "hanging fire." The opening of the lodge in the 3rd degree, being an integral part of the solemnity, because it must precede the formation of the Board of Installed Masters, it is incumbent on the Obligated M. to remain standing while all brethren below the rank of Installed Master, excepting himself, retire.

146.—The esoterical duties which devolve on W. Bro. Director of Ceremonies, while the Board of I.Ms. is in session, cannot be explained here, and this fact emphasises the desirability of every lodge having as Director of Ceremonies, whenever possible, a competent brother who has already passed the chair and is acquainted with the "Inner Working."

XIX.—The Perambulations.

147.—The Worshipful Master having been enthroned according to ancient custom and the Board closed, the Installing Master directs the Installing I.G. to admit all M.Ms., the first given entrance being Bro. Organist, if he is not there already as an Installed Master.

148.—He plays a processional march as the M.Ms. come in. W. Bro. Director of Ceremonies, at the door, requests visiting brethren to resume their seats, and says: "Members of the lodge will form up on the N., juniors nearest the dais," where W. Bro. Director of Ceremonies posts himself. Bro. Organist ceases to play.

149.—The Installing Master having announced that Bro. A.B. has been installed, calls on the brethren to "Salute him as M.Ms. in passing, following and copying our W. Bro. D.C."*

150.—As W. Bro. Director of Ceremonies is returning to the same spot, he frequently hands his wand to the care of some brother seated behind him. He whispers to the M.M. on his R. to follow him, and leads off as the organ plays.

151.—Saluting the Worshipful Master, with the P——s——n of the 3rd degree, W. Bro. Director of Ceremonies, followed closely by the M.Ms., squares the lodge slowly, until he gets back to his former

*Each brother must take care to look towards the W.M. in passing, or the Salute is incomplete.

position, the brethren coming after him have closed up, and the music ceases.

152.—The first proclamation having been made in the E., the Installing Master calls on the brethren—those who are giving the honours and not the whole lodge—to “Greet the W.M. with 3, taking your time from our W. Bro. D.C.”

153.—At this, W. Bro. Director of Ceremonies gives the M.M. next him a hint to *stand fast*, and crosses to the S.E. of the lodge, saluting the W.M. as he passes. Facing the line of M.Ms. he exclaims: “Brethren, half-left turn to the E., Gd. or R—s—3 times.” This greeting he makes simultaneously with the M.Ms. and as a guide to them. He crosses the lodge at R. angles and resumes his position.

154.—After the lodge has been lowered to, or resumed in, the 2nd degree, if F.Cs. are admitted, they are conducted by Bro. Assistant D.C. to the head of the line. It may be mentioned here that, while W. Bro. D.C. leads the perambulations, it is the duty of Bro. Assistant D.C. to signal Bro. Organist, if his instrument is placed awkwardly, when to begin and cease playing.

155.—The second announcement having been made, on the command “Salute the W.M. as F.Cs. in passing,” W. Bro. Director of Ceremonies leads, and gives the H.S., the Brethren as F.Cs. following and copying his example.

156.—There are certain brethren who think it necessary, when giving a salute during perambula-

tion, to halt, and face the W.M. before making the s—n. If two or three dozen brethren do this, it more than doubles the time required for each circuit. The order is not to “ Salute the W.M. *and pass him* ” (as is given erroneously in some lodges) but to make the s—n “ *in passing* ”* as a soldier salutes his superior officer in a march past ; and to delay the procession by halting, turning round and back again, is not carrying out the instruction of the Installing Master.

157.—The second proclamation having been made from the W., the Installing Master calls on the brethren to “ Greet the Worshipful Master as F.Cs. with 5, taking your time from our W. Bro. D.C.”

158.—Crossing as before from the N.E. to the S.E., W. Bro. Director of Ceremonies faces the line. He gives the command, “ Brethren, half-left turn to the E.* Stand to order as F.Cs. The s—n is “ B—, H—, B—, 5 times, in the rhythm of the k—s of a F.C. I will first go through this triple s—n ; you will then copy me.” (W. Bro. D.C. makes the s—.) “ To order, Brethren ! ” After this greeting, W. Bro. D.C. returns to his post.

159.—Unless the method is explained and shown, the general effect is spoilt. This threefold quintupled s—n is unfamiliar and enigmatical to most brethren. Not infrequently W. Bro. D.C. is asked

*Looking towards the W.M.

what it means. The three motions—upward to the B., thence to the H. and downward quickly to the B., symbolize the R. angled triangle with sides of different lengths, and the repeated movements have an allusion to the association of the F.Cs. degree with the five noble orders of architecture.

160.—Further, if we analyse this threefold s—n, it is said that the first stroke represents *fidelity*; the second *perseverance*, and the third *progress*, thus:—The blow on the safe repository of our secrets confirms our pledge of *fidelity* and reminds the F.C. of the penalty incurred by its non-fulfilment; the impact on the uplifted H. implies our intention to *persevere* in well-doing; while the third quick, sweeping motion to the B., marks an eagerness to make *progress* in the science of the craft.

161.—After the lodge has been closed to, or resumed in, the 1st degree, E.As. who are admitted are conducted by Bro. Assistant D.C. to the head of the line, the F.Cs. and M.Ms. making room for them by easing off to the R.

162.—When the Installing Master calls the Brethren to “Salute the W.M. as E.As. in passing,” W. Bro. Director of Ceremonies wheels to the R. and is followed by the brethren, who copy the P.S—n he makes.

163.—The third proclamation being given from the S., the brethren are bidden to “Greet the

Worshipful Master as E.As. with 3, taking your time from our W. Bro. Director of Ceremonies."

164.—W. Bro. Director of Ceremonies crosses to the S.E. and gives "Half-left turn to the E.; the P.S—n 3 times; to order, Brethren!" This having been done, he follows the Installing Master and returns to the head of the procession, where he remains until the By-Laws have been presented. W. Bro. Director of Ceremonies then says, to those upstanding, "Brethren, be seated."

XX.—**Appointments and Investiture.**

165.—W. Bro. Director of Ceremonies—after the Installing Master has requested the Worshipful Master to appoint and invest his officers—advances to the centre of the lodge carrying his wand, salutes, and says:—"W.M., whom do you appoint as your S.W.?"

166.—The appointment of all officers, except the Treasurer and Tyler, being in the sole discretion and power of the Worshipful Master, it may here be noted that no brother has a right to claim advancement by rotation, and it is most unmasonic to complain afterwards, if he does not get the promotion he expects. The true mason is of too generous a disposition to envy the preferment of any brother.

167.—Some time prior to the date of the Annual ceremony it is customary for the Master Elect, when presented to a Board of Installed Masters, to confer with his predecessors regarding those brethren who, for various reasons, are best qualified for promotion. It is the welfare of the lodge, rather than the ambition of any individual, that has to be considered. The list having been decided upon, a duplicate of it is now in possession of W. Bro. Director of Ceremonies.

168.—Receiving the Worshipful Master's reply, W. Bro. Director of Ceremonies is handed, by the acting Assistant D.C., the S.W.'s collar, gavel and doric column.

169.—Taking the S.W. designate by the R. hd., W. Bro. Director of Ceremonies conducts him to the R. of the Worshipful Master ; unless the brother is a P.M., when he is taken to the W.M.'s L. ; or, in case of the S.W. being the Reigning M. of another lodge, to the front of the pedestal.

170.—The Worshipful Master receives the collar from W. Bro. Director of Ceremonies, who assists in its adjustment, passes the gavel and column when they are to be presented, and escorts the newly-appointed officer to his place.

171.—In most lodges it is customary, after each appointment is completed, for W. Bro. Director of Ceremonies to exclaim, " To order, Brethren ! " Thereupon, the new officer is greeted with a masonic volley. The argument that to command applause on such an occasion is wrong, savours of the

unmasonic, since it suggests that those brethren, who have been selected by the Worshipful Master to assist him in ruling and governing, have not the entire approbation of the lodge. Whatever may be the reason, this practice of greeting the new officers is discontinued in certain quarters.

【172.—W. Bro. Director of Ceremonies advances to the middle of the lodge, salutes and says:—
“ W.M., whom do you appoint as your J.W. ? ”

173.—On receiving the Worshipful Master’s reply, W. Bro. Director of Ceremonies takes from the Acting Assistant D.C. the collar, gavel and corinthian column, and conducts Bro. J.W. designate to the E., for appointment and investiture, handing him afterwards to his situation in the S.

174.—Returning to the centre, W. Bro. Director of Ceremonies salutes, and says : “ W.M., whom do you appoint as Chaplain ? ”

175.—The Chaplain having been invested and conducted to his seat—or in the event of that office not being filled—W. Bro. Director of Ceremonies salutes and says : “ W.M., our Bro. Treasurer, W. Bro. So-and-So, having been elected by the lodge, is it your pleasure to invest him ? ” To this an answer in the affirmative is given.

176.—W. Bro. Director of Ceremonies receives the collar bearing a key, from the Acting Assistant D.C., conducts W. Bro. Treasurer to the L. of the W.M., and escorts him, after investiture, to the table in the N. of the lodge.

177.—After W. Bro. Secretary has been appointed and invested, the Installing Master approaches W. Bro. Director of Ceremonies and takes from him his collar and wand of office.

178.—The Installing Master goes to the centre of the lodge, salutes, and says: "W.M., whom do you appoint as Director of Ceremonies?"

179.—Receiving the reply, the Installing Master conducts the Past Master named to the L. of the Worshipful Master, assists in adjusting his collar, hands the wand before it is presented, accompanies him to the centre of the lodge, and—if such is the custom—exclaims: "A good fire, brethren, for your W. Bro. D.C.!"

180.—The newly-invested W. Bro. D.C. conducts the officers, subsequently appointed, to the W.M. in the following order:—

	<i>Jewel on Collar.</i>	<i>Emblem of Office.</i>
Senior Deacon	Dove with branch	Wand.
Junior Deacon	Do.	Do.
Asst. Director of Ceremonies.	Crossed batons and knot.	Do.
Almoner ...	Scrip-purse ...	
Organist ...	Lyre. ...	
Asst. Secretary	Crossed pens. ...	
Inner Guard ...	Crossed daggers ...	Poignard.
Stewards ...	Cornucopia. ...	
Tyler ...	Dagger ...	Sword.

181.—Before Bro. Tyler's investiture, W. Bro. Director of Ceremonies salutes and says, as in the case of W. Bro. Treasurer, "W.M., Bro. Tyler having already been elected, is it your pleasure to invest him?" To this, the W.M.'s acquiescence is signified by two quick k—s, repeated by Bro. I. G. but not by the Wardens.

182.—There is too often an inclination, when a lodge has begun late and the desire is to end a long ceremony, to curtail Bro. Tyler's investiture and omit allusion to the beautiful "Moral Tendencies" which his emblem conveys. "I never troubled to learn it," one brother is reported to have said, "knowing that the lodge would be tired when I got to it, and that Bro. Tyler would prefer an extra 'tip' in the plate."

183.—An excuse of that kind is unjust to Bro. Tyler; and it is better to delete other work than let the lodge's guardian imagine that his labours lack appreciation because of the omission of the customary exhortation associated with his investiture. To leave out that little exordium is inconsistent with the spiritual lesson derived from the weapon itself, as well as from the level which teaches that "he who is on the lowest spoke of fortune's wheel" is as much entitled to regard as one of most elevated rank.

184.—It is as well to remember that the grand design of freemasonry is not alone to be happy

oneself, but to communicate happiness to others. Everybody who performs regular and continuous work on behalf of a community—whether he pastors a parish, waits on a table at meals, or tyles a lodge, serves his fellows. In ministering to their wants wholeheartedly, the effort expended in accomplishing the service gives back that “gratifying testimony of a good conscience,” or that inward moral sense of having done the right thing, which cannot be purchased, sordidly, at so much “per hour.”

185.—Bro. Tyler is usually an old and discerning mason, and by the manner in which his formal reception is accorded him, he gauges the estimation of the lodge regarding his services. With him a little courtesy on this occasion goes a long way, for it gives him that reward which sweetens his labour.

186.—In most lodges the annual Installation Ceremony is Bro. Tyler's sole opportunity of appearing in the midst of the brethren while they are engaged on masonic labour. During the rest of the year he has, figuratively, been “fielding” outside, and he regards this as his one “innings.” He is well aware that all service is relative, and that the stoker in the hold of a ship is as connected with the well-being of the passengers, although in a lesser degree, as is the highly skilled captain on the bridge. Better informed, masonically, than many of the brethren, he knows that not only have

monarchs exchanged the sceptre for the trowel, but that the first Grand Master of organised masonry was glad to receive, in his declining days, an honorarium for serving as Tyler in a private lodge.

187.—In every well-formed and properly constituted lodge, therefore, as much courtesy is shown by W. Bro. Director of Ceremonies to the serving brother, who suffers none to pass save those duly qualified, as to any other officer however dignified; and to appear to disparage, even in a remote degree, the privilege of service, is an injurious doctrine opposed to the fundamental tenets of our craft.

188.—In answer to the Worshipful Master's summons (the two k—s) Bro. Tyler is admitted promptly. Over his L. arm he carries his collar of office, and in his R. hd. his drawn sword.

189.—After saluting the W.M. with his sword, he changes it to his L. hd., as W. Bro. Director of Ceremonies "takes him friendly" by the R. hd., and conducts him to the E., accompanied by appropriate strains from the organ.

190.—W. Bro. Director of Ceremonies assists in the adjustment of Bro. Tyler's collar, and then stands aside so as not to interrupt the view of the pedestal when the lodge rises, in response to one k—— from the Worshipful Master, on the symbolism of the sword being explained.

191.—Even in lodges where applause for newly appointed officers is taboo, an exception is made usually for Bro. Tyler. W. Bro. Director of Ceremonies, is, therefore, seldom incorrect, when, after the investiture is completed, he says, “To order, Brethren, for our worthy Bro. Tyler.” And, as Bro. Tyler is led down the S., squaring the lodge to the L. of the S.W.’s chair, by W. Bro. Director of Ceremonies, this fraternal commendation of work done is remembered by him gratefully when he keeps ward outside the lodge during the ensuing twelve months.

192.—Bro. Tyler salutes the Worshipful Master before retiring, and is given an opportunity of “returning thanks” briefly.

XXI.—Emergency Addresses.

193.—W. Bro. Director of Ceremonies may have allotted to him one, or more, of the three Installation Addresses, if the Installing Master decides not to deliver them himself. Especially may this happen when a Past Master has been invited to give them but has failed to attend.

194.—It is advisable, therefore, for W. Bro. Director of Ceremonies to hold himself ready to deputise if required. In those well-known exhortations there is much excellent material, but the effect which they produce on the listeners depends on the way in which they are expressed and, if

spoken with sincerity and clearness, they cannot fail to interest every brother present.

195.—There is wonderful harmony in our ritual. It is widely recognised that, in the ceremonies of the three degrees, the three-fold division of man's nature—body, mind and spirit—is exemplified. The first rite, typifying the material world, is longer than the second, which inculcates the unfolding of the mind, while the third, which deals, metaphorically, with the spirit—to which the other two divisions minister—is of greatest length. In these three Installation Addresses, there is a similar proportionate relationship. The first, to the Worshipful Master—the corporeal ruler of the lodge—is longer than the second, directed to the Wardens or expert craftsmen who represent the scientific attainments of the lodge, while the third exhortation to the Brethren—the lodge's spiritual self or the “ Temple not made with hands ”—excels the others.

196.—Sometimes it happens, when a lodge has been summoned early in order to work two or more ceremonies—that candidates fail to arrive owing to unforeseen causes, and there is an embarrassing lull in the proceedings.

197.—An alert Worshipful Master will contrive to take advantage of this opportunity to impart unusual light and instruction to the brethren, rather

than disappoint those who have put off other engagements in response to his summons. Instead of wasting time by "calling off" and doing no work, he will use all the means at his disposal to make the labour result in "profit and pleasure."

198.—W. Bro. Director of Ceremonies, in emergencies of this kind, can be of no small service. It is often said that when a Master vacates the chair he is only then beginning to feel the real grip of his work, and that he could do far better were he permitted to continue for another year. The Past Master, who takes advantage of that belief and continues to advance in masonic knowledge, makes the best Director of Ceremonies. He has his reward, if, at a moment's notice, he is able to fill in time by working a section of one of the lectures, giving the explanation of the 1st or 2nd T.Bs., or the "Moral Tendencies" of the W.Ts. in the 2nd degree.

199.—In such contingencies certain addresses, unfamiliar to most brethren, have been found useful. Among them may be named (even to adherents of the "Emulation" school) the very old "stability" explanation of the E.A's. W.Ts.; our late W. Bro. Montesole's Astronomical Explanation of the W.Ts. in the 2nd degree; the Old F.C.'s charge; the old M.M.'s charge; Questions after raising, which few young M.M.'s are asked nowadays; explanation of our G.L. certificate; and the so-called "Long Closing."

XXII.—The Social Board.

200.—Allusion has been made to the physical as well as the mental or spiritual elements which go to make up every individual self. While our mental and spiritual requirements are nourished by the ceremonies in the lodge room, our social and physical needs are supplied at the festive board.

201.—From time immemorial, the formal union of brethren within a lodge has been incomplete without an opportunity of cementing personal friendships, afterwards, in the refectory.

202.—The one being the complement of the other, the social amenities of the craft are entitled to more respect than they often receive. It may startle serious masonic students to be told that as much care should be given to the behests of the cook, who prepares a meal for many brethren, as to the preparation of the lodge ritual, if the scales of justice are to be held with an equipoise, and going from "labour to refreshment" is truly to invigorate.

203.—This lapse of acting on the square, as regards the culinary department, happens too often at masonic gatherings, and to find the dinner spoilt because it is eaten an hour later than the time for which it was ordered, is not doing to the *chef* "as in similar cases you would wish he should do to you."

204.—The lodge, summoned for a certain hour, has begun late. Instead of the work being expedited it has dragged on. Waiters, unduly detained, wait in a double sense, and the brethren, disappointed in the menu, fail to hear certain after-dinner speeches to which they had looked forward because the orators have to depart to catch their trains.

205.—In all such matters an efficient Director of Ceremonies can be really helpful to the Worshipful Master and W. Bro. Secretary. With the true art which conceals art, and in close association with Bro. Secretary, he can often accelerate the details of lodge business pleasantly, and lend a hand in the preparation of the dinner table.

206.—There should be, and generally is, within the peaceful walls of the refectory, a pervading influence incomparable with that of any other roomful of diners. This is owing mainly to the manners and customs observed among masons, but, incidentally, to the care with which the arrangements have been planned beforehand.

207.—In lodges where the annual dues include dining, and the cost of entertaining guests comes out of the lodge funds, the seating at table is in strict accordance with masonic precedence; and W. Bro. Director of Ceremonies is called upon to rectify discrepancies in the plan through the absence of expected, or the arrival of unexpected, guests.

208.—In London there are not a few lodges where the annual dues do not include refreshment. Each brother, therefore, pays for his own and his guest's dinner. The advantage of this plan is that no one, who sits down to an expensive meal, feels that he is beholden to less fortunate members of the lodge, or that the repast is, in a measure, subsidised by the payments of those, who, owing to illness or other causes, cannot be present.

209.—The seating arrangements, in such lodges, are less formal, and a brother of high rank sits beside his personal host.

210.—In so-called " Non-Dining " lodges, where the majority must depart to fulfil professional evening engagements, the remnant foregathers without masonic clothing. The seating may then appear haphazard, but, if a private room can be reserved, there is always an attempt to observe certain landmarks. The W.M. presides, supported on his L. by the I.P.M. (or acting I.P.M.) and P.Ms. ; the Wardens head their respective columns ; Grand, or L.R., and Provincial Grand Officers, gravitate to the R. of the Chair ; and certain fixed toasts, without which no masonic refreshment is complete, are given and responded to in proper sequence.

211.—Yet, even the " Non-Dining " lodge makes a special effort, and an exception to prove its rule, on the night of its installation, the most important

of all yearly gatherings. On that occasion, which occurs in every lodge, the new Worshipful Master, often for the first time in his life, presides over a large assemblage, and finds himself expected to play the part of host with dignity and self-reliance. He has proved his capacity in memorising the lodge ritual and working it efficiently, thanks to frequent private rehearsals. But he has had no similar training in after-dinner speaking, and is sensible that he lacks the gift of saying the right thing extemporaneously.

212.—In such matters W. Bro. Director of Ceremonies, having passed the Chair himself, has often proved to be a wise and reliable counsellor. The new Master's best plan, in such circumstances, is to allot as many speeches as he can to others, and speak, as briefly as possible, to those toasts he cannot avoid. He has had the great advantage of familiarising himself with the customary manner in which the toasts are given, when fulfilling subordinate offices, before attaining his present exalted position. Avoiding what in others has appeared defective, he now tries to imitate that which he has found praiseworthy. He should, therefore, with or without prompting by the I.P.M., acquit himself creditably, knowing that he has the sympathy of the brethren who have elected him as their head.

XXIII.—Seating at Table.

213.—If the seating of the company is entrusted to W. Bro. Director of Ceremonies, his first care is to see that the tables are laid out in the form of three sides of a square. The centre of the side joined by the two others is the place of the Worshipful Master. On his immediate L. is his prompter, the I.P.M., or the Installing Master. Next the I.P.M. comes the "Father" or oldest Past Master of the lodge, the other P.Ms. following according to their seniority and not juniority.

214.—If a new member has that day been received into our order, the place of honour on the R. of the W.M. is given, invariably, to "Brother Initiate." Next him comes the Grand Lodge officer of highest rank present, and, on his R. the other Grand Officers according to precedence. Bro. S.W.'s position is at the head of the outer cross-table to the R. of the W.M., and Bro. J.W.'s at the head of the outer table to the W.M.'s extreme left. The posts of honour at the end of other cross tables are allotted to the Treasurer, Secretary, Director of Ceremonies, or other officers who have passed the Chair.

215.—Should no Grand Officers be present, visiting brethren of London Rank are seated to the R. of the W.M. in London lodges. With them there is no distinctive precedence nor Past Rank; but if the President, Vice-President or Secretary

of the "London Rank Association" attends, and is expected to speak, it is customary to seat him as near as convenient to the R. of the Worshipful Master. In the same way, a special compliment is paid to officers of Provincial, or District, Grand Rank in lodges of Provinces, or Districts, correct precedence then being observed.

XXIV.—The Toasts.

216.—During dinner, as soon as the joint is served, the I.P.M. (or W. Bro. Director of Ceremonies if he is acting as toast master) takes the gavel and, giving 1 k—, says at convenient intervals that "The Worshipful Master desires to drink with"

- (1) The Brethren on his R.,
- (2) The Brethren on his L.,
- (3) The Grand Officers,
- (4) London Rank Officers,
- (5) Officers of Provincial Grand Rank—

N.B. Nos. 5 and 4 are transposed outside London—

- (6) The Installing Master,
- (7) Bro. Initiate,
- (8) Visiting Brethren,
- (9) and Officers of the lodge.

To these pledges are sometimes added the Charity Steward, Companions of the R.A. Chapter, Members of the L. of I., etc. Compliments of this kind are not intended, particularly in Temperance Lodges, to encourage drinking. Far from it. It is an old custom, most of the toasts can be honoured sitting, and the mere act of raising the glass suffices on each occasion.

217.—After the meal has been served and the waiters retire, the I.P.M. makes the preparatory

announcements, unless this duty has been delegated to W. Bro. Director of Ceremonies. In that case he should sit at the central cross table conveniently near the Worshipful Master. After ascertaining that all glasses are charged under the Wardens respective columns, the W.M. gives, or certain brethren of distinction are called upon to give, various toasts in their prescribed order.

218.—Remarks concerning the first two are made as briefly as possible. They are "The King and the Craft," and the "Most Worshipful Grand Master."

219.—If the National Anthem is sung after the first, it is Bro. Organist's duty to see that proper arrangements are made, but W. Bro. Director of Ceremonies can be of assistance frequently in checking unnecessary delay in the musical programme.

220.—Permission is given to the brethren to smoke after the health of the Grand Master has been drunk, and W. Bro. D.C. will see that no brother is so unmasonic as to "light up" beforehand. If Bro. Almoner is absent, W. Bro. Director of Ceremonies makes sure that the Charity Maul is taken round. It is a moot point whether visiting brethren ought to be allowed to contribute. In some lodges the collection is made from "members only," while in others the box is passed freely to every brother seated at table.

221.—The sum collected having been counted, it should be entered in the Almoner's book, signed by the collector, countersigned by the W.M., who declares the result to all present, and handed to Bro. Treasurer.

222.—In London lodges, the toasts which immediately follow are (3) "The Pro Grand and Deputy Grand Masters and the Rest of the Grand Officers of present and past rank"; (4) "Officers of London Rank"; (5) "The Worshipful Master."

223.—The Grand Officer of highest rank present is invited usually to reply to the third toast; the most distinguished visitor of London Rank to the fourth; and, as regards the fifth, it is the prerogative of the I.P.M. to propose the health of his successor, or for the Installing Master to give that toast if the late reigning Master has delegated the ceremonial work to him.

224.—It is occasionally necessary for W. Bro. Director of Ceremonies to remember that, while a man who is "once a mason is always a mason," an unattached, or non-subscribing brother, is disqualified visiting any one lodge more than once, until he becomes again a subscribing member of the craft.

225.—This rule applies even to Honorary Members, who rank as visitors and cannot take office in, or attend, the lodge conferring that

distinction upon them, unless they are subscribing members of some other lodge under the English Constitution.

XXV.—Concluding Paragraphs.

226.—It must not be thought that, in giving a somewhat wide interpretation of the duties of the Director of Ceremonies, any suggestion has been made in these pages that he should exceed the powers with which he is entrusted. Far from it. Hitherto no attempt has been made to define those powers. The object of the particulars given will be misunderstood, also, if it is thought that the writer has presumed to dictate what should be done in any lodge, that he has desired unduly to magnify the office in question, or has hinted that a Director of Ceremonies may usurp the responsibilities annexed to any other appointment than his own.

227.—When, two or three years ago, the author set forth the duties of a typical lodge Secretary in the columns of the *Fratres Calami* journal, he was accused of that fault. On the contrary, he then jotted down, as he has done now, a few of his own limited experiences, which must be taken for what they are worth, with a hope of helping, in some slight degree, readers with ideas attuned to his own.

228.—It is undisputed that the more efficient a lodge, the more do the ceremonies inspire and invigorate those who are present. While imparting

mental refreshment to all who constitute the body of its members, the proceedings are consummated by making an indelible impression on the minds of the candidates. But this ideal proficiency, which enables the lodge to communicate its light to the fullest extent, can only be attained when, from the Tyler to the I.P.M., each officer has concentrated his attention beforehand on his particular post. If he is to do it justice, it is impossible for him to think too highly of his work.

229.—We are very fond of saying that masonry is a progressive science. Accepting the hypothesis, its “free” growth is fostered undoubtedly in the right direction by a punctilious attention to detail, a general knowledge of every department of the work, and by each functionary exerting himself to adorn his office. If he does this he seeks to learn all he can about it; and, the more information he gleans, the more does he become conscious that “humility is an essential virtue.”





sactions, which has been out of print for some years. A few copies of the article were issued in pamphlet form. Friends of those to whom the brochure was sent, asked, like *Oliver Twist*, for more. They can read it now in these pages, with an assurance that royalties derived from the sale of this edition go to the fund of the "Authors' Lodge Guild of Help."

A.R.



Address on Presentation of Grand Lodge Certificate.

FOREWORD.

The Secretary of the Grand Master's Lodge, No. 1, W. Bro. Richard Reece, *M.D.*, suggested to me that the presentation of a Grand Lodge Certificate ought to be made with some appropriate explanation. I agreed with him and, on discussing the matter further, found that he had definite ideas on the subject which at my request he was good enough to put into writing.

I made use of his address in my Lodge, and it found so much favour that I am tempted to make it available for any of my friends in Masonry to whose taste it may appeal, and I have Bro. Richard Reece's permission to do so. He has only stipulated, with characteristic modesty and straightforwardness, that I should not give him credit for the idea, but should make it known that he derived it from his recollection of a similar address given by W. Bro. Algernon Rose.

It is unnecessary for me to add that the publication of this address is not intended to be an addition to or encroachment on the established ritual, but is only for the purpose of suggesting to Worshipful

Masters that the presentation of the Certificate affords an opportunity for imparting that instruction which it is their duty to give on all possible occasions. If they can do it in their own way so much the better, but some, like myself, may be glad to make use of the ideas of Brethren who have given deep and constant thought to our symbolism.

AMPTHILL, *Pro. G.M.*,

W.M. Grand Master's Lodge, No. 1.





FOR more than a century and a half certificates have been given to English Freemasons ; and on attaining to the degree of a Master Mason you are entitled to receive a certificate issued by the Grand Master of the United G.L. of England.

Such certificates have varied in size and style. The design of this parchment dates from 1819. It is known as the "Pillars Certificate."

I have now much pleasure in presenting your certificate to you in open Lodge. (*Hands it.*) Please examine it, while I explain its meaning.

Our M.W.G.M., being a Prince of the Blood Royal, the document is surmounted by the Royal Arms. You will observe that the main space of this design is divided by a column. This is of the Ionic Order and signifies Wisdom, since it alludes to the Wisdom of S.K. of I. in building, completing and dedicating the Temple at Jerusalem to the service of the G.A. of T.U. Flanking this central pillar are two others. That on the L. is of the Doric Order, which denotes Strength, and alludes to the Strength of H.K.O.T. in supporting K.S. with men and materials. That on the R. is of the Corinthian

Order, meaning Beauty, it refers to H.A. whose beautiful work in adorning the Temple was the admiration of all beholders.

The three pillars rest on the black and white flooring of the Lodge, symbolising the light and darkness, the joys and sorrows, of our chequered existence.

On the floor are the three great emblematical lights in Freemasonry, the V.S.L., the Square and the Compasses. You will observe, also, the W.Ts. of the 3 Degrees, the Tracing Board, the rough and perfect Ashlars, and the celestial and terrestrial Globes pointing out Masonry Universal.

As regards the wording of the document you will observe, in the left panel, a declaration in English ; and in the right panel, a translation of it into Latin, to all whom it may concern, that the Brother referred to in the Text has been regularly received into our Order. Not only is the date of his initiation and raising recorded Anno Domini but Anno Lucis, or the year of Masonic Light, which preceded the Christian Era by four millenaries.

In testimony that the Brother's name has been registered in the Books of G.L., our V.W. Bro. the G. Secretary, Philip Colville Smith, has subscribed his name and affixed the Seal of G.L.

On this Seal, if you examine it closely, you will see certain Hebrew characters. They are "Kodesh lo Adonai," meaning "Holiness to the Lord."

A final clause states that possession of this certificate does not entitle a Brother to admission

into any Lodge without due examination. Neither, it should be noted, does examination alone give entrance without production of this voucher—it should it be demanded.

To the Brother to whom it is issued, this parchment, therefore, is of unique value.

It testifies that G.L. considers the foundation stone, placed in the N.E. corner of the Lodge not many months ago, was well and truly laid ; it is a means of Masonic identification ; a proof of membership in case of accident or unforeseen calamity ; a passport when visiting a foreign Lodge, where the signs differ from our own ; and, even as no Lodge is “ regular ” without the production of the Warrant entrusted to its Master, so should no individual Mason omit to take his certificate with him when attending any special Masonic assembly.

But Brother ———, your certificate, at present, is incomplete. You are required to add your usual autograph in the margin, and from that signature there must be no subsequent deviation. This you will do now in the N. of the Lodge at our W. Brother Secretary's table.

Presentation of Lodge Warrant.

I.M.—W.M.—I now commit to your care a very precious document.

It is our Lodge's Warrant, or charter of constitution, from the Grand Lodge of England.

This warrant empowers us to open and constitute the lodge, to make, pass and raise Freemasons and transact other business.

It is signed by the Most Worshipful Grand Master (or his Deputy), countersigned by the Grand Secretary and impressed with the seal of Grand Lodge.

In this warrant, the lodge's first ruler and wardens are named, and it is directed that each Master shall be succeeded by a brother who has duly served as a Warden in a Warranted lodge.

Obedience is required in this charter to the rules contained in the Book of Constitutions, and to the By-laws of the lodge after they have been sanctioned officially.

It is stipulated, also, that a record of our proceedings shall be kept and a list of members, with dues, transmitted annually to Grand Lodge.

The final clause states that our Warrant continues in force so long only as the lodge acts in conformity with the laws of Grand Lodge.

You, W.M., having given submission to our Ancient Charges before your installation, have promised "strictly to conform to every edict of Grand Lodge."

We are confident, therefore, that you will see that the Grand Master's requirements, as set forth in this warrant, are observed.

Unless this warrant is produced, no meeting of your lodge can be held.

A lodge may be "just," when the V.S.L. is unfolded ; and "perfect," when seven or more brethren are present, but it is not "regular" if the warrant of its constitution is absent.

You will be careful, therefore, to ensure that it is accessible to your officers in case you are prevented attending on any occasion.

This regulation, of never permitting a lodge to work without a warrant, has become one of the fixed landmarks of our order.

With the exception of two lodges acting under immemorial constitutions, this custom has obtained ever since the organisation of Grand Lodge.

It is a rule which binds together nowadays—in an administrative sense—the whole structure of pure and ancient Freemasonry.

If this Warrant were lost or destroyed, our work would have to be suspended until the granting of a fresh certificate, and should irregularities ever occur at any of our meetings, this charter can be revoked by Grand Lodge.

On the safe keeping of our warrant, therefore, the very life of our lodge depends.

It is our certificate of Masonic incorporation and the patent of our nobility in the craft.

For many years it has been entrusted to worthy and distinguished brethren.

In delivering it to you, W.M., we are sure that it will lose none of its many virtues, but will be transmitted to your successor unblemished, as you now receive it. (*Hands Warrant.*)

On the back of this parchment one hundred spaces have been ruled, to receive the autograph of each newly installed Master until the time comes for the lodge to apply for its centenary warrant.

You will, in the course of the evening, please add your signature to those of your predecessors.

Address on the Presentation in Open Lodge of the I.P.M.'s Jewel.

*(Delivered before the Lodge of Asaph, No. 1319, after
W. Bro. Roland Douglas Cox installed his successor.)*

W. Bro.—

It gives me great pleasure to present to you, on behalf of the lodge, a token of our personal regard for you and appreciation of the good work you have accomplished while occupying the chair.

Everything which has a beginning comes to an end ; and it must gratify you to reflect that, as you have carried out your duties to the best of your ability they are “*well finished.*” (*Pins badge to I.P.M.'s collar.*)

We hope that you will wear this jewel always at our meetings, that it may remind you of the affection we feel for you, and impel the younger members of the lodge, when they see it, to win a similar reward.

You are aware that this badge embodies a special design. It contains a diagram of the forty-seventh

proposition of the First Book of Euclid, that book which deals with triangles, as the second does with squares and the third with circles.

According to Euclidian masons, those three books symbolise our three craft degrees. With them the triangle typifies the E.A., the square the F.C., and the circle the Master.

The Master of an Operative lodge, to show that he excelled in the art and science of his craft, wore the 47th problem enclosed in a circle.

But the Masters' circumscribing line was not added unless the three squares of different sizes were affixed to the sides of that right-angled triangle which is said to have been handed down to Masonry by our learned Bro. Pythagoras from the Egyptian priests with whom he studied.

The rectangular triangle was an important discovery, being of great value to operative Masons in facilitating the adjustments of buildings.

Indeed, it constitutes the basis of plane geometry, and represents that science which investigates the relations, property and measurements of solids, surfaces, lines and angles.

No wonder, then, that the 3, 4, 5 sided triangle was venerated by the ancients.

So highly was it prized that they regarded it as the symbol of Osiris, Isis and Horus, or, in a general sense, of father, mother and child.

In the school of Euclidian masonry, it was held that Geometry was Masonry, and Euclid, its teacher, was a Mason.

When, in the ordinary way, we moralize on this diagram, we say that even as it depends on various lines, angles and triangles which form the whole, so Freemasonry depends on its several members and the faithful carrying out of those principles on which our order is founded.

But the heart of this jewel is the triangle, around which the diagram is constructed.

If we bear in mind that its sides are in the ratios of 3, 4, 5 ; that the square of 3 is 9, of 4 sixteen and 5 twenty-five, and that 9 added to 16 equals 25 ; it is evident that the largest square equals the two smaller ones.

Hence, the big square denotes the Master, his power and authority being greater than that of the S. or the J.W.

The square next in size represents the S.W., and the smallest the J.W.

Together, the two lesser squares equal the largest, as when the Wardens open and close a lodge in the absence of the Master, or Acting Master.

Yet all three squares are necessary for the efficient working of the lodge, since the Master cannot confer a degree unless assisted by two regularly appointed Wardens, apart from other brethren.

Thus we have, in the 47th problem, an exemplification of our whole Masonic system, of the opportunity each brother has of rising to eminence by merit, of the relative importance of the three principals

according to the proportions of the squares, and, at the same time, a reminder of the extent to which each officer should strive to excel the lay brother in Masonic knowledge.

But no matter how great the skill is of those who represent the squares, this jewel shows that every quadrangle depends on, and proceeds from, the right-angled triangle symbolising the upright E.A., thereby emphasising that the prime source of all Masonic development is the youngest brother, the embryonal F.C., who, if he determines to work, may become the future Master of the lodge.

It is because you, Bro. ———, graduating in this way, have proved yourself a super-craftsman in speculative Masonry and faithful to your trust, that we ask you to honour us, and honour yourself, by accepting this jewel. (*Shakes hands.*)

Explanation of Preparation in the 1st Degree.

Bro.,

Your preparation before initiation must have seemed strange to you. I am now permitted to explain it.

You were h.w. that your mind might conceive before your eyes were enabled to discover the beauties of Freemasonry. As you were received in a s. of d. you were reminded to keep all the world so in respect of our Masonic ss.. Moreover, had you refused to go through the usual ceremony, you

would have been led from the L. without observing its form.

The reason of a c.t. with a r.n. having been placed about your n. has already been explained. In ancient days the E.A. wore the c.t. to impress on his mind his duty to keep within hail, so as to come on in due time whenever summoned to his lodge, unless prevented by sickness.

Your l.b. was b. in order to discover the s., as none save free-born men of mature age can be made Freemasons.

Your r.a. was b. that the brethren might see that you had no weapon about you.

You were deprived of all m. and received in a seeming state of poverty as a warning to your heart, that, should you meet a brother in distress, you should do to him as you would wish him to do to you.

Your l.k. was b., because it was on that you took your G. and s. ob. The l. side of a man has always been considered his weaker side, and, although the Ob. you have taken is sacred and binding, it is deemed imperfect without others which are to follow. You took it, therefore, on your l.k. but your inherent weakness was strengthened by placing your R.h. on the V.S.L.

You were ssd., because that was a custom observed by our ancient brethren in the E., where they slip off a s. as a pledge of fidelity. Candidates, also, are neither b.f. now s.d., as the ground on

which our consecrated lodges stand is considered holy.

Before Presentation of W.T.'s in Second Degree.

Bro.,

When you were made an E.A., the 24-inch gauge, the C.G. and the C. were presented to you. With those tools alone, a Mason cannot try and prove his work.

This was unnecessary in your case, because an E.A. is a beginner who is silent in lodge while learning.

Among Operative Masons, when an E.A. hewed a stone, his movements were directed by skilled craftsmen to prevent his spoiling good material, and it was the craftsmen who applied the tests.

But while Operative Masons work on inanimate stone, we, as Speculative Masons, strive to mould "living" ashlar, and fit them for that Temple which is not made with hands.

Thus, you represented, as an E.A., a freshly quarried cube, being shaped under the supervision of experienced brethren.

In this advanced degree, it was necessary for the Ob. to be taken on your R.k.

This led to the mode of preparation for the first degree being reversed ; so that your R.k. and L.a. were made b., and your L.h. was ss.

You were not h.w—d., and were enabled to watch our proceedings closely.

Now that you have passed your E.A. ship, you are released from the c.t. and are made "Free of the Craft."

In olden times your indentures would have been cancelled.

Instead of, as an E.A., being merely a hand, the F.C. becomes a hand guided by a head, and an intellectual worker among the companions of his earthly toil.

After the preliminary instruction you have received, we regard you as having, to some extent, acquired the Masonic method of thought, which, in speculative Masonry, is the ruling and subduing of one's passions, and we enjoin you to study the science of building as it is applied, through our symbols, to the formation of character.

You will perceive, therefore, why different implements are used in this degree. They are to enable us to test not only the accuracy of our own work, but that of the E.A.'s as well.

I now present to your notice the W.Ts. of a F.C.F.

They are the S., the L., and the P.R., etc.

The Ceremony of Consecration.*

FOR every Masonic Worker the Ceremony of Consecration has a special attraction. Apart from its inherent interest, it has long been an established custom in this country for our Grand Secretary to act as deputy for the M.W. Grand Master or the Pro-Grand Master in constituting new lodges or chapters. Although, in localities outside the London district, this important duty is undertaken frequently by Provincial or District Grand Masters, to the Grand Secretary belongs the arduous privilege of inaugurating the majority of new lodges.

Origin of the Ceremony.

In the few printed manuals setting forth the ritual of consecration, no historical analysis is given. Henry Sadler—late Grand Tyler and Assistant Librarian—in his “Notes on the Ceremony of Installation” (Kenning 1889), says: “We are enabled to form a pretty conclusive opinion as to the nature of the ceremony observed in the olden time, by the perusal of a postscript to the first printed Book of Constitutions, published in the year 1723, which contains a description of the manner of constituting a new lodge.....according to the “ancient usages of Masons.” He then quotes

**See footnote on page 127.*

the postscript, which informs us, vaguely, that "A new lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens, or, in the Grand Master's absence," by so-and-so ; that the Grand Master asks his Deputy if he has examined the candidates—or, as we should call them, "petitioners"—and on receiving an affirmative reply, constitutes these good brethren into a new lodge, after which the installation of the Master designate follows.

Not a Conclusive Opinion.

It will be observed that the word "Consecration" does not occur in the footnote, and to say that it is "a description of the manner" of constituting a new lodge, implies that the rite consisted of nothing else, and that the essentials of the elaborate ritual in practice to-day were lacking until after 1723. It is as if some painstaking Masonic scribe, a century and a half hence, coming into possession of a private lodge book of the XXth. century, took from its beginning a minute alluding to the consecration of that lodge as setting forth the whole of the ceremony.

Ahiman Razon.

This curious title—said to be derived from a combination of the Hebrew words *Ahim* (brothers), *manah* (to accept) and *ratzon* (the law)—distinguishes the Book of Constitutions of the

Ancients, published in 1772. Turning to p. 26 of Downe's 2nd Edition (1807) we find the note from which the Postscript, apparently, was condensed. It is called "The Ancient Manner of Constituting a Lodge." In those days, it must be remembered, no warrants nor patents of appointment were issued, neither was the third degree usually worked. After the first Grand Lodge had been organised, the four private lodges of which it was composed reserved to themselves the right of raising all candidates to the degree of M.M. It followed, therefore, that if the officers designate could not come to London for that purpose, the deputation which inaugurated the new lodge worked the third ceremony before the rest of the petitioners assembled, and that the time required for this led to a curtailment in the ceremony of consecration by the omission of the perambulations or the strewing of the elements over the lodge.

Third Degree Surmises.

It is necessary to digress for a moment, to touch on the conjectural debut of the M.M.'s degree. Frederick Armitage gives 1725 as the earliest existing record, in black and white, of the sublime third being worked in this country. A few years later clear evidence exists of the three ceremonies being in vogue in England and America. There is, of course, no disputing those entries. But, how many were made and destroyed prior to that period? Unfortunately, we have no record

whether the first hen laid the first egg, or the first egg hatched out the first hen. Seeing that it is only in comparatively recent times that Masonic details have been preserved in writing, the school that holds that symbolical Masonry came to operative lodges from the intellectual speculatives, can no more prove their theory than can the wiseacres who maintain that it was the operative stonemasons who first veiled in allegory our beautiful system of moral teaching. From some inside source, however, Dr. Albert Churchward tells us, boldly (see *Freemason*, lix., 2631, p. 61) that the old Her-Seshesta or Wise Men, caused "the first Temple to be built in Egypt, or Edfu. For their sacred buildings they initiated a certain clan, or tribe, of men called the Ari, of the Seventeenth Nome of Upper Egypt, who were the original Operative Masons. These builders were initiated into the First and Second Mysteries only, so that they should keep the secrets of the Temples, and no others were ever allowed to build or repair the temples." This corresponds with the accepted statement that English Operative lodges did not work the third degree except on rare occasions. But our iconoclastic literalists, because they can find no documentary evidence, would have us go much further.

"You are no doubt well aware."

Not only would they have us believe that the Hiram legend is a recent fabrication, but that

the wonderful R.A. ceremony, instead of having been detached from the third degree, is a concoction of still later date, and that, a couple of centuries ago, there was only one degree in which our present second merged with the first. If the metamorphosis of the Hiram legend, out of the "Isis and Osiris" story, was not introduced until 1725, perhaps the literalists will explain how it is that in the authentic "Emulation" ritual, referring to the noble death of our M., H.A., "just before the completion of the Temple," Masonic students, from the time of the Union, have been taught to say "at the construction of which, he was, *as you are doubtless aware*, the principal Architect." Had the fascinating parable of unselfish devotion to duty, followed by death and resurrection, been an innovation of Stuart times, candidates could not have been "well aware" that H.A. was the Master architect of the Temple.

Old-time Procedure.

The Grand Master, after his formal reception, opened the lodge, presumably in the first and second degrees. Instead of reading and commenting on the warrant as in these days, the brethren who assembled were told of the fitness of one of their Fellows—after he had received the necessary instruction—to preside over them. Addressing his Deputy, the Grand Master demanded if he had examined the candidate and found him skilled in the royal art? To this question the Deputy

answered in the affirmative. He was then directed to take the Master designate from his Fellows and present him. Having done this, the Deputy, addressing the Grand Master, said : " The Brethren here desire to be formed into a regular lodge, and I present my worthy Brother A.B. to be the Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity wheresoever dispersed over the face of the earth." The Grand Master then put the candidate's election to the vote. This being carried, the Master Elect was placed in the post of honour, on the left hand of the consecrating officer.

Unwritten Ceremonies.

Then followed, according to the "*Ahiman Rezon*," *some other Ceremonies and Expressions that cannot be written.*" What were they? It is not difficult to guess. Considering that the whole procedure must have been recorded for the information of the Grand Master, it is regrettable that those details were omitted from the book. We, who, in this country, have eliminated the ceremony observed at Masonic funerals, have been guilty of many abbreviations in Masonic work. But it is unthinkable that, in a more leisurely and ceremonial age, certain time-immemorial punctilios of the consecration ritual were unobserved. Those unwritten ceremonies included doubtless the oration, dedicatory prayers, passages of scripture, the invocation and perambulations. The pitcher of

corn was then alone gilt—bread being considered by us as of paramount importance to life—the other pitchers containing wine, oil and salt being of silver. Finally, according to the book, the Grand Master pronounced the formal Constitution, in these words: “ I constitute and form these good brethren into a new regular lodge, and appoint you, Bro. A. B., the Master of it, not doubting of your capacity and care to preserve the cement of the lodge, etc.” The installation of the new master followed.

The Lost Trowel.

This allusion to preserving the “ cement of the lodge ” reminds us that, although our ancient brethren, who migrated to America, took the Masonic trowel with them, and cherish it to-day as one of their most important working tools, it has long since disappeared from English craft Masonry, reappearing only in the R.A. to prove the antiquity of that supreme degree. Formerly—according to Preston (footnote p. 83)—when the W.Ts. were presented, the I.M. said: The Trowel teaches that nothing can be united without proper cement, and that the perfection of the building must depend on the suitable disposition of the cement. So Charity, the bond of perfection and social union, must link separate minds and separate interests; that, like the radii of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.”

Preston's Testimony.

In 1812, William Preston, Past Master of the Lodge of Antiquity, acting by Immemorial Constitution, published his famous "Illustrations of Masonry." Section VI. (p. 73 of the 13th Edition), deals with the "Manner of Constituting the Lodge, including the Ceremony of Consecration, etc." Evidently he was not afraid to insert the expressions which the "Ahiman Rezon" left out. By the "Masonic Year Book," the oldest existing lodge now possessing a warrant is "Friendship No. 6," which was consecrated in 1721. It was to be expected, therefore, that Preston, in 1812, should lay stress on the mode of applying for a warrant to meet as a regular lodge. Travelling not being so easy as it is now, on the petition being passed by the Grand Secretary as in order, a dispensation was granted, "authorising the brethren specified in the petition to assemble as Masons in open lodge for forty days, and practise the rites of the Order, until such time as a constitution can be obtained by command of the Grand Lodge or that authority be recalled." By virtue of this concession, a new lodge was formed at the place designated, and its transactions, being duly recorded, were valid for the time being, provided that they were afterwards approved by the brethren convened at the time of the constitution.

What Took Place.

The Grand Master and his Officers met at the

time appointed. When properly clothed, they went in procession to the lodge room. The lodge was opened by the Grand Master. After a prayer, an "Ode to Masonry" was sung. The Grand Secretary, or his representative, informed the Grand Master that certain well-instructed brethren, whom he named, desired to be formed into a new lodge, and that a dispensation having been granted to them, they had already met, recording their proceedings. After the petition, dispensation, and warrant had been read, the minutes of the preliminary meetings were confirmed and declared to be regular. The Grand Master, taking the warrant in his hand, called on the brethren to signify their approval, in the manner observed among Masons, of the officers nominated to preside over them. This done, an anthem was sung and an Oration delivered on the nature and design of the institution.

The Actual Consecration.

At that period the carrying out of the culminating part of the ceremony was entrusted to the Chaplain or the Orator. After a preparatory prayer, he produced his authority, the constitution roll. The lodge board, wrapped in white satin, was uncovered, and the elements of consecration—corn, wine and oil—were dispersed. While the brethren knelt devoutly, the first clause of the consecration prayer was delivered, the response being "Glory to God on High!" Incense was scattered over the lodge, and grand honours were

given. The Invocation was then pronounced, with the honours. Afterwards, the consecration prayer was concluded, and the response repeated as before, with honours.

The Old Form of Constitution.

The lodge being covered again, the Brethren rose up. Solemn music was resumed, a blessing given, with the response and honours as before. An anthem having been sung, the Brethren of the new lodge advanced, according to their rank, and offered homage to the Grand Master. He then, from the E., constituted the new lodge in the following form:—"In the elevated character of Grand Master, to which the suffrages of my brethren have raised me, I invoke the Name of the Most High, to whom be glory and honour. May he be with you at your beginning, strengthen you in the principles of our royal Art, prosper you with all success, and direct your zealous efforts to the good of the craft. By the divine aid, I constitute and form you, my good Brethren, Masters and Fellows, into a regular lodge of Free and accepted Masons; and henceforth empower you to act in conformity with the rites of our venerable Order and the charges of our ancient Fraternity. May God be with you. Amen." After a flourish with drums and trumpets, grand honours were given and the ceremony of Installation succeeded.

A Gradual Development.

The more one perceives the beauties, the variety

and the restraint of our consecration rite as it is practised to-day, the more does one realize that it could not have been invented by a few brethren sitting in committee. It is the manifest outcome of a long evolution of Masonic custom and thought. At the time of the Re-union, when the R.A. was lopped off the third degree of the Ancients, the ceremony for the consecrating of a Chapter was, probably, agreed upon by a few officials. It lacks, lamentably, those artistic touches which our more ancient companions, who transmitted to us the ritual of exaltation, would have infused into the hallowing of the Supreme, or completing, degree ; it being a mere adaptation, as regards the order of procedure and the wording employed, of the craft rite.

Its Attractiveness.

Whatever its origin may have been, it will be conceded that the Consecration of a lodge is one of the most harmonious of our ceremonies. It lasts from one-and-a-half to two hours according to the length or brevity of the musical items introduced. The stimulating effect of the usually large attendance on such occasions puts every officer on his mettle. Other reasons why the proceedings are particularly impressive are the earnest demeanour of all who assist, the imposing regalia which is worn, the frequent change of position of the petitioners and general sense of movement during the ceremony, but, above all, the knowledge that only once in the

lifetime of a lodge can this rite of founding be enacted. Elaborate, or intricate, as it may appear to those witnessing it for the first time, compared with the ceremonies of initiation, raising or exaltation, that of consecration is simple. When followed attentively by brethren to whom it is a new experience, its quaintness grips, and its solemnity thrills the beholder in a way other rites, which have become familiar, fail to do.

The Variety of Voices.

To compare the excellencies of our different ceremonies is as impossible as to say, in a garden, "This flower is superior to that." Each has its innate beauty. In the higher degrees where audiences are perforce smaller, long speeches are allotted to the principal officers. Here one of the attractions is that—with the exception perhaps of an over elaborated Oration—the prayers and addresses are short. Consequently the ear is relieved by a frequent change in the speaking voices, apart from the interspersion of musical interludes. The eye is also attracted by the movements of the Grand Officers in full dress. Thus, the attention of every one is kept on the alert, so that the proceedings are impressed on the mind and not easily forgotten.

The Chief Consecrator.

The Chief Consecrating Officer stands out, in high relief, in the centre of the picture, his part being vested with an importance to which every

other subordinates itself. It is good that this primary role should frequently be delegated to one who is as deeply imbued with the history and traditions of the craft as is our Grand Secretary. Aware that the solemnity of the proceedings is due, in no small measure, to the smoothness with which the work is conducted, and that any slip appears magnified on such an occasion, he is careful to get the support of a team well versed in their duties. Justice, otherwise, cannot be done to the ceremony.

Officers Glad to Take Part.

Yet, however harmoniously they may co-operate, a too frequent rendering of the ceremony by the same assisting officers in any one Province, is of less interest to the brethren assembled than if changes are rung on the personnel entrusted with those duties. In this respect the Consecrater had a wide range of choice. Nowadays many Grand Lodge officers are well qualified to take part in such proceedings, and regard an invitation to assist, in any capacity, in the launching of a new lodge, as a compliment. Let us now examine the parts enacted by each of the officers in this Ceremony of Ceremonies, beginning at the lowest and ascending to the highest, bearing in mind that only by a punctual performance of each duty can the consecration be rendered worthily.

The Grand Tyler.

The first officer to arrive on the scene is the Grand Tyler, whose important duties, faithfully

performed, deserve the fullest recognition. Descended from the old "Tegulator" who kept water out of a dwelling by overlapping the tiles, his first care is to see that the lodge room is closed in a particular way against all cowans ; that the mosaic carpet is laid out ; that the pedestals and candles are placed in their right position ; that the first T.B. supported by tressels, is in the centre of the lodge ; and that the temple is arranged strictly in accordance with precedent, seats for the officiating dignitaries, for the petitioners and visiting brethren, being set in order. On the Secretary's table he arranges in correct precedence the collars for the investiture of the Master and Wardens designate, and the other officers to be appointed. Although every consecration now takes place in the third degree, so that none but M.Ms. witness it, the first T.B. is exhibited. This is a survival of an age when it was customary for the Tyler to chalk on the floor the symbols of the degree to be worked, and it caused considerable delay if those symbols were obliterated and others drawn when different degrees were held in the same room.

The Consecrating Vessels.

Having placed on tressels, or a table, the first T.B., the Gd. Tyler covers it with a white cloth. Grand Lodge lends, for the dedication of every new lodge in and beyond the London district, a set of five beautifully wrought consecration vessels. These are the property of Grand Lodge ; and, being

of considerable value, they are entrusted to the personal care of the Grand Tyler. Three of these he places on the Eastern margin of the T.B. table, and the other two on the Western margin. Filled with corn, the golden cornucopia has, on its right, the flagon of wine, and, on its left, the cup of oil ; on the opposite side of the board being the golden salt-cellar and the censer. In the thurible of the censer is a stick of prepared charcoal, ready, when ignited, to throw off clouds of perfumed vapour from a mixture of spices, balsam and gums. These lodge preparations being completed, the Grand Tyler leaves the room in charge of the Tyler-designate, and, half an hour before the time announced for the meeting, waits on the consecrating officers in a separate apartment from that of the ante-room in which the petitioners and visiting brethren clothe and register their names. When they have done this, they enter the temple, under the superintendence of the Acting D.C. and take their seats. At a given signal, the brethren appear to order to receive the consecrating officers. When they have taken their stations, the Gd. Tyler seats himself at the R. of the Consecrating S.W., that he may be ready at hand to uncover the lodge board, remove the censer as soon as the perambulations begin, return with it lighted at the proper moment, and assist the D.C. afterwards by handing to him the collars during the investiture of the officers.

The Consecrating Inner Guard.

There are but seven consecrating officers, or

seven and one if the organist is included. Although *ex officio* the Grand Tyler is in attendance, it is unusual for the chief consecrating officer to appoint a Grand Pursuivant to act as the consecrating Inner Guard. Literally, a Pursuivant is a functionary of lower rank than a herald, and a state messenger. The duties of a consecrating Inner Guard are invested with a higher meaning. Apart from keeping the door from within, and admitting none but brethren qualified to attend, he takes the place of the old-time Exorcist who expelled any person possessed of evil spirits or incapable of behaving himself. Otherwise, in a practical sense, the duties of this officer are similar to those of an Inner Guard in an ordinary lodge, and to be entrusted with this position at the founding of a new lodge has been welcomed by Grand Officers of considerable eminence. When the lodge is opened in the three degrees the I.G. receives the messages of the J.W., gives the usual k's, makes the replies, and suffers certain brethren to depart or re-enter without interrupting the ceremony or making unnecessary reports to the J.W.

Bro. Organist.

There are some brethren who argue that there ought to be no engagement of professional musician Masons for our state ceremonies. It is an ancient practice which dates back to the foundation of the temple of King Solomon, when highly-trained sons of Asaph had that department in their special

charge. Bro. E. L. Vinden, L.R., has published a so-called " Congregational Setting " (Kenning : 6d. net) in which everyone can join, on occasion, with effect. It should be of no small value in remote districts where petitioners are forced to rely on their own efforts. A ragged performance by a scratch body of amateurs might not then matter much, as due allowance would be made. But, where the services of an efficient quartet of professional singing brethren can be obtained, they are of no small support to the Consecrator in giving the proceedings their proper effect ; and it is no more unmasonic to help in this way trained musicians belonging to the craft, and regard them for the time being as quasi serving brothers, than it is to remunerate Bro. Tyler. Were it not for these occasional fees, Bro. Organist could not, without detriment to himself or connections, devote sufficient time in preparing for the event. Because of the indispensable aid the Sixth of the liberal arts is to our ceremonies, the specialised skill of Bro. Organist, otherwise, ought to give him much higher lodge precedence, as it will do some day, when music comes again into her own. In the Elizabethan age, when none was educated unless he could read musical notation at sight, the whole lodge was a choir, as it still is in some parts of Wales or the Midlands. Elsewhere, it is usually wise to adopt the Chesterfieldian axiom, and entrust the vocal items of a consecration ceremony

to specialists. Bro. Organist, with his professional singers, arrives, therefore, like the Grand Tyler, before the assembling of the brethren. He plays them in, beguiles the time pleasantly until the arrival of the Consecrating Officers ; accompanies the Opening Hymn in a straightforward manner ; devises appropriate interludes between certain parts of the ceremony ; leads the responses promptly ; and strives, in the settings he chooses for the anthems, to bring out the meaning of the words rather than glorify himself. By his playing and the singing of his quartet, he gives that support to the installation ritual which sustains the interest of everyone present. When, finally, he plays out the brethren, and they depart to bodily refreshment, they feel mentally exhilarated rather than depressed.

The Grand Director of Ceremonies.

As his title implies, the Director of Ceremonies guides and governs the proceedings according to prescribed forms. Aware that without judicious management confusion must arise, he superintends those placed under him with firmness. In doing this he avoids any indication of arrogance, undue self-importance being foreign to our brotherhood. In all outward forms of state which serve for the purpose of civility or dignified splendour, the distinct individuality of the officer entrusted with the general conduct of affairs counts for much. In this respect the Grand Lodge of England is admirably served. To quote the observation of a transatlantic brother,

present at a recent consecration, our Grand Director of Ceremonies is "A live Jewel, whose courtly elegance and good breeding make him look as if he had stepped right out of a regal scene of the Jacobean period." After he has satisfied himself that the lodge-room is arranged properly, the first duty of the "live Jewel" is to marshal the consecrating officers two deep, those of highest rank coming last. He leads the procession, and, on entering the Temple, gives the command "To order, Brethren, to receive the Consecrating Officer and other Grand Lodge Officers!" When the head of this company reaches the foot of the dais, its members halt, open out, face inwards and form an avenue. Through this the G.D.C. conducts the Consecrator to the throne. After ushering the Grand Wardens to their places, the lodge is opened.

His Next Duty.

The G.D.C.'s next duty, when called upon by the Consecrator, is to state the wishes of the petitioners. This he does in a set speech, ending with the words: "for which purpose they are now met, and await your pleasure." Following a command of the Consecrator, the G.D.C. directs the petitioners to stand round the Lodge board, facing E., with the Master and Wardens Designate in front. Then he reads the Warrant in a clear voice, so that all can understand it. Formerly this was done by the Acting Secretary. Experience has shown that the effect is better when an officer who has memorised

the general contents of the document discharges that duty. When it is asked if the petitioners approve the officers named in the Warrant, the G.D.C. directs the founders to show the sign of F., and then to resume their seats. He bids the brethren be upstanding at proper moments, to turn to the E. for the Invocation, and the petitioners, before the perambulations of the Principals takes place, again to form a bodyguard round the Lodge Board. He supervises the uncovering of the Lodge Board and sees that the Gd. Tyler takes away the censer to light it.

Duties Concerning the Perambulations.

By its etymology, according to Brewer, the word "Ceremony" means "sacred rites, or solemn acts in honour of the Creator." In superintending the formalities observed at a function so important as that of a lodge consecration, the aide-de-camp to the chief consecrator relies, therefore, on unquestioning obedience from every brother. After conducting the S.W. to the R. of the Consecrator, and the J.W. to his left facing the Eastern end of the Lodge Board, he hands the golden cornucopia to the chief officer, with an obeisance which is duly returned. To the S. and J. Wardens he presents respectively the vases of wine and oil in the same courtly manner. When the first round is completed, he takes the cornucopia from the Consecrator, who turns to his R. and receives the flagon of wine from the S.W., the latter accepting, from the G.D.C. the cornucopia in its place. After the

second circuit, he relieves the Consecrator of the vase of wine, placing it on the table, and the S.W. of the cornucopia. The Consecrator, turning to his L., receives the cruse of oil from the J.W. ; the G.D.C. handing the wine to the S.W. and the cornucopia to the J.W. Thus, in the three successive perambulations, the elements are borne by the Consecrator, the S.W. and J.W. in the following order :—Corn—wine—oil ; wine—corn—oil ; oil—wine—corn.

Masonic Atavism.

The punctilious rhythm in the carrying out of these changes after the three oblations, when accompanied sympathetically by Bro. Organist, suggests, by their recurring movements, a reversion to the practices of our remotest Masonic ancestors. After the third round, the three principals are relieved of the vessels ; and the golden salt cellar—it is of pure gold—is alone handed to the Consecrator. The G.D.C. now instructs the founders to stand on either side and end of the Lodge Board, facing outwards, the Master and Wardens designate facing E. These brethren form a bodyguard around the most intimate part of the lodge. After they have been dedicated as a corporate lodge of “ancient, free and accepted Masons,” the G.D.C. calls on the founders to stand to order, to witness the emblematical offerings of incense as a perpetual memorial to the M.H. throughout their generations. Before the lodge is “Constituted,” the petitioners are directed to stand in the W. facing E., in front of

the S.W.'s pedestal. They remain in that position until the end of the ceremony. When the consecration has been completed, and the lodge resumed in the 2nd degree, the G.D.C. presents the Master Designate for installation, attending him after the obligation, and during the Inner working. He, the G.D.C., leads the saluting, directs the manner of greeting in various degrees, and inquires whom the W.M. appoints for each office. Assisted by the Gd. Tyler, who hands the appropriate collar, W.Ts., etc., the G.D.C. conducts each brother named to the E. for investiture. On the closing of the lodge, the G.D.C.—unless he has delegated such duties to the lodge D.C.—calls the assembly to order while the W.M., his wardens, and the Grand Officers depart. Preceded by the deacons a procession is formed, the Grand Officers and visiting brethren, according to their Masonic rank, following the newly installed Master through the lodge door under crossed wands.

The Logelain.

Before enumerating the duties which devolve at a consecration on the "Chaplain," it is proper to note that the word by which this important officer is designated, however beloved its owner may be, is unbecoming the craft. As a Masonic cognomen, it is not popular. Philologically, the argument is that, as the Lord Great Chamberlain was given his title because he waited at the Chamber of the King, and the Chaplain-in-Ordinary to His Majesty because he conducted services in his private Chapel,

the chief Masonic theologer who offers up supplications in a lodge—which has no direct connection with a Chapel any more than a synagogue, a mosque, or a Chinese joss-house—who, for the time being, is symbolically the spiritual mouthpiece of a non-sectarian assembly, ought to be identifiable by a distinctive Masonic title. Instead of Grand Chaplain, “Grand Logelain” has been suggested. One cannot ignore the accepted meaning of the word Chaplain, *i.e.* an ecclesiastic who performs religious service in a Chapel. Printers, we know, meet in Chapels, because Caxton set up the first printing press in this country in a Chapel near Westminster Abbey. Although, in English lodges, it is customary for the Chaplain to be a clergyman, this rule does not obtain in all Masonic jurisdictions. For instance, a blood brother of the writer, a lawyer by profession before the war, was appointed Chaplain to a lodge in Western Australia. Many laymen elsewhere have acted in that capacity.

Incongruity of the Present Name.

In India any Christian minister and any mulla of the native religion is called “Padre,” and, during the war, our soldiers preferred that generic term to Chaplain. Historically, the word Chaplain is incongruous when applied to our brotherhood which cultivates a system of moral philosophy, and is not a priestcraft seeking to impose on the credulity of others. Students, who hold that speculative Masonry came from operative lodges, are of one

mind that our Masonic ancestors did not meet originally in Chapels, but in quarries or workshops, which, when properly tyled, were called "lodges." Unlike many a beautiful small church or chapel, a Masonic lodge consists of the body of its members. It is the edifice of a chapel, the shrine or sanctuary for Divine worship, rather than the "church" itself in a wider sense, which is dedicated to the Glory of God. In consecrating a new Masonic lodge, on the other hand, the prime motive is the dedication, to the service of T.G.A.O.T.U., of a group of "living ashlar," or brethren, who join together to meet—like a regiment of soldiers—at regular periods, literally at the *right time*. Thereby they form themselves into a "Temple not made with hands." And the edifice, on which they are obligated to work as Master Masons, is that of their own moral character. When a worthy brother is about to be promoted, and a prayer is said that he may be enabled to "consecrate this, our mansion, to the honour and Glory of Thy Holy Name," the "mansion" alluded to is not the restaurant, inn, or other building in which the Freemasons foregather. That is their barrack. Like the tabernacle in the wilderness, it is but a temporary shelter, a place of sojourn.

Are Palatial Headquarters Wise ?

Recognising this fact, we must admit the wisdom of those brethren who discountenance money being lavished on imposing Masonic buildings other than

those which are indispensable—such as our central administrative office, or a Grand Temple dedicated to the memory of those who made the supreme sacrifice during the War. Funds which should go to the education of orphans, to the alleviation of suffering, or making happy the declining years of the aged, should never be diverted for the sake of unnecessary display. No, the regular well-formed lodge consists, not of bricks and mortar, but of the Brethren and their successors. In the recent wanton destruction of Rheims cathedral, the world had an unpleasant shock. It was a reminder of the mutability of the most solid work of the old operative Masons. Those skilled artificers with their guilds, have all but passed away. Many of their most wonderful masterpieces have perished. But the Spirit survives. Eternity, alone, stands permanent and fixed. So it is regrettable that the officer entrusted with yielding enduring service to a living lodge, has not—like the “Worshipful Master”—a characteristic Masonic title. “Hierophant”—one who teaches mysteries and duties—or “Hierarch”—having authority over things sacred—might suit, were it not for the peculiar past associations of those names. In the “National Grand Lodge of France,” our quick-witted Gaellic neighbours call the officer, who ranks before the Treasurer, “L’Hospitalier,” one who receives pilgrims sympathetically. We, who tell our E.A.’s to make a “daily advancement” in

Masonic knowledge, and our F.C.'s that Masonry is a "progressive science," seldom trouble to make improvement in details which do not appear to be urgent. It will take, at least, a long while before our Powers-that-be perceive the propriety of adopting so simple a word as "Logelain" to designate the spiritual officer in our craft—an essentially religious body free from theological dogma—which, so long as it debars religious discussion, furnishes the only happy neutral ground for thoughtful men of all creeds.

The Padre's Duties.

The first duty at a consecration of the Chaplain, Logelain, or call him what you will, is to invoke the blessing of Heaven on the proceedings. Next, he delivers an Oration. Here it may be permitted to observe that to give an Oration necessitates an Orator, one who is skilled as a speaker, an eloquent man capable of expressing thoughts in appropriate language in such a way as to arrest attention, and produce conviction in the minds of his hearers. Not only must he talk sense, but do it artistically. Moreover, there are short orations as well as long ones. And a short formal discourse composed according to the rules of oratory, needs preparation even by the most gifted of speakers. That the points made may be presented in logical sequence, some pre-adjustment of thought is expedient in order that the iron may be heated before it is struck on the anvil of 'the listeners' soul. When these

measures have been taken, redundancies are eliminated. An astute rhetorician never detains his audience unduly, and a long drawn out sermon, at a consecration, defeats its object. It has a knack of throwing out of gear the otherwise finely balanced sub-divisions of the ceremony. Much can be compressed within a small compass, whether the speaker prides himself on giving a literary flavour to his discourse, or to the brethren, something "straight from the shoulder." If, with what he conceives to be a lofty motive, the preacher longs to dominate the gathering by the force of his own personality, his zeal, in making personal that which should be impersonal, may prove disserviceable to his officiating colleagues and the cause he has at heart.

What is Wanted.

It is said that "The Ideal is to be attained by selecting and assembling, in one whole, the beauties and perfections which are usually seen in different individuals, excluding everything defective or unseemly, so as to form a type, or model, of the species." Similarly, it may be observed, with deference, that what the ordinary brother wants, in a consecratory oration, is a pithy chapter and not a whole book. It is the fraternal homily, from which everything superfluous has been omitted, leaving a crystallisation of inspiring thought, which gives the best enlightenment and mental refreshment. While the voluble preacher may imagine that a multiplicity of words atones for his

lack of oratory, his listeners come to an opposite conclusion. Putting the most favourable construction on his efforts, they feel that the immunity he enjoys in the pulpit from criticism, causes him to ignore the advice of Horace, that "When you introduce a moral lesson, let it be with brevity." We are informed, in the third degree, that the most interesting of human studies is the knowledge of one's self. This is no easy accomplishment. There is another saying that "If we know ourselves well as Masons, we know our Masonic ancestors also." Should that be true, it is certain that the High Priests of the craft, ages ago, even when they wanted to kill time, were too adroit to weary their brethren by macrology. One of the longest, oldest and most beautiful addresses, handed down to us from the Crusader period, is the "Ancient Charge," which should be delivered to every candidate after initiation. Pregnant with food for thought, it is a model in its construction for a short dignified oration ; and it takes only seven minutes to recite.

Our Best Orations Should Not be Lost.

In one sense they never are, because pregnant parts of them are remembered and passed on to an ever-widening circle of the brotherhood. But the reports of the best orations which appear in the Masonic papers are so reduced, owing to the limitations of space, as to give the reader but a faint reflection of the original. Our far-sighted

secretaries, of the Royal Masonic Institutions, often must have wished to publish, in book form, an annual collection of the best of these consecration addresses. The profits from a ready sale—after defraying the cost of production—might have realized considerable sums for Masonic charity. If this had been done, there should have been less rambling on side tracks, for Masonic chaplains could have taken as a pattern certain eminent orators, who say everything appropriate to the occasion with due regard to the passage of time. Such oratorical gems ought not to be lost to the Masonic student. Why have they not been preserved in book form? Probably because, to be truly Masonic, the volume should include orations by ministers of every denomination, and editing the work, or deciding which are the best discourses, is a problem too difficult even for a board of enthusiasts to solve.

The Bisected Prayer.

After the oration an anthem is sung, and the Chaplain delivers the so-called "First Portion" of the Dedicatory Prayer. This "First Portion" is a misnomer. It is not a fragment but a complete prayer. A synonym for a solemn supplication is an Orison, and there is a close affinity between an Oration and an Orison. The fact that, for more than two centuries, the Dedicatory Prayer has been administered separately in two portions, shows that, once upon a time, those parts were united.

Probably the oration and the orison were then of equal length and one balanced the other. Since the disjunction, the original prayer has become two distinct supplications preluding and postluding the consecration of the lodge. To call those now unrelated prayers the first and second portions of an ancient and original one, is to misname them. The first supplication, preceding the Invocation, petitions that the new lodge may be erected to the Glory of the Name of the Great Architect. It is not until the ceremony is nearly ended, and before the lodge is formally "constituted," that the second prayer is given. In it a blessing is invoked on the brethren to be invested with the government of the lodge, on the household of the faithful, and, after this life, it is supplicated that all brethren may be re-united. Continuing to link the two prayers by calling them the "First" and "Second Portions," gives an old-world look to our consecration programmes, and it might be unseemly to erase such past memories from our Masonic tablets.

The Three Mystic Perambulations.

At intervals during the ceremony the Chaplain reads extracts from Chronicles—about the building of the Temple—and from Psalms, Nehemiah, Exodus and Leviticus. But his most important symbolical duty is his circumambulation of the Lodge Board. Unlike the Consecrator, who makes only one circuit with the corn, the wine, oil and salt,

the Logelain patrols the Lodge three times. In a pious attempt to communicate with the unseen he takes the censer round thrice, a practice extending back to remote ages. He represents Aaron and quotes his lighting the lamps. As an outward sign of inward grace he wafts sweet odours, in token of spiritual service to the Most High, throughout the succeeding generations of the brethren assembled. Here, fitfully, the veil of allegory is drawn aside. We have a glimpse of a universal primeval priesthood, possessed of a common faith and a common revelation, concealing studiously from the outer world the chief of their mysteries, a prevision of resurrection and immortality of the soul. Seven, in our order, is the perfect number. Of the seven consecrating officers three represent the mystical and the four others our material nature. While the oblations of corn, wine, oil and salt typify our temporal needs, the three offerings of incense symbolise the spiritual aspects of our existence here and hereafter. Dr. Oliver, in his *Book of the Lodge*, says that "The detail of our ritual, but not its tenour, we know to have been altered." Instead of the Scriptural quotation now made when the incense is scattered, the words, formerly said, were equally applicable for the dedication of an Eastern, or non-biblical lodge. They were: "May our deeds be sweet and savoury, may we be a refreshing odour to all our poor Brethren, for charity is as sweet as roses." After

the Logelain has pronounced the benediction, his duties in the consecrating ceremony end.

The Consecrating Wardens.

The consecrating Wardens, as befits the occasion in this important rite, are chosen from the highest dignitaries available in the craft. Ranking, as Wardens, next to the Consecrator, they hold a position superior to that of the other acting officers. It has been a pleasure to many brethren of late when lodges are consecrated in London, to see the Presidents of the Boards of General Purposes and Benevolence filling these positions. Although our busiest brothers are well acquainted with lodge discipline, their leisure is so much occupied with weightier matters that they may not spare time for rehearsing a complicated part in a ceremony. In these circumstances it is perhaps as well that the Warden's duties, although conspicuous, are not onerous, albeit, if the Consecrator met with an accident, no one would be surprised if the Senior Warden stepped into the breach fully prepared to work the chief role. With the exception of assisting the Consecrator in opening the lodge in the three degrees, the Wardens have silent parts. It is at refreshment later that they are expected to speak. In lodge, they keep watch and ward over the brethren respectively in the W. and S., until the time comes to carry a different golden vessel in each of their three perambulations when they follow the Consecrator. During his fourth round they remain

at the halt, and return afterwards to their pedestals, staying there until they are relieved by the wardens designate. In the outgoing procession, they come immediately after the Consecrator.

The Central Figure.

As the representative of the M.W. Grand Master, the central figure of the ceremony is the Consecrator. He is the agent-in-chief through whose expert ministrations the new Masonic body is brought forth, after the seed, planted by the petitioners, has matured. Through him every regular lodge, of free and accepted Masons, is ushered into the world. For he it is who Consecrates the future labours of the brethren to the Glory of the G.A. On this state occasion each Grand Officer appears in full regalia. The Consecrator, alone—unless either of the Wardens is a Provincial or District Grand Master—wears the distinctive Grand Lodge chain of office. As an important service of this kind cannot be presented too attractively, various aesthetic arts are employed to enhance its effect and influence, becomingly, the hearts as well as the minds of all present. Any suspicion of levity is out of place. To declare that the Temple is sacred, while frivolity is tolerated in an ante-chamber, is, for a small minority! to reduce the professions of an overwhelming majority to a mockery. Particularly at such a time our very thoughts should be kept within the compass of propriety, and the irresponsible humourist had better stay away.

Re-Dedications Suggested.

A question often asked is why this beautiful ceremony cannot be repeated, with a slight modification as regards the warrant, every half-century, or at least every century in the existence of a lodge? The founding, of course, can be enacted but once. Yet, if a Masonic body has survived one hundred years, and the old warrant is replaced by a new one, a solemn re-dedication could not fail to strengthen the attachment the brethren feel for, and the pride they take in, their Masonic "Mother." To the younger members, the "birth" of an old lodge is but a figure of speech. The latest initiates, who have done nothing to assist her in the past, wear the centenary jewel, knowing little of the lodge's history. If that badge were granted only to members assisting in the centennial ceremony, to subscribers to the lodge at that time, or brethren who render special service, the symbol would have greater significance.

The Consecrator's Opening Address.

Having appointed his assistant officers, "opened" in the three degrees, called for the preliminary prayer, and a hymn having been sung, the Consecrator addresses the brethren briefly, informing them why they have met together. He conjectures, rightly, that as the brethren are all of one mind regarding the ceremony—otherwise they would not be present—it is unnecessary to recapitulate the thoughts which they have in common. It is

not what he says, therefore, but omits to say, which may be commented upon in these notes. Masonry being a progressive and not a decaying science, must, of necessity, subdivide its branches. If, in this latest subdivision, there are special features, the Consecrator alludes to them. The bringing forth of a new lodge, which should endure for ages, being a weighty matter, a Warrant is not granted unless Grand Lodge is convinced that there are good reasons for an addition to the already numerous Masonic family, and that its sponsors are capable not merely of sustaining the life of the infant but of promoting its growth usefully.

Mental Versus Physical Progress.

Grand lodge has set its face, lately, against the making of crowds of Masons from whose minds—if they were initiated—the meaning of our beautiful system would remain hidden. Of greater importance than mere numbers, is the instruction, in the underlying tenets of our order, of a few earnest disciples who will pass on the light to others. To draw aside the veil and penetrate the mysteries of the craft, dismissing all thoughts of mercenary gain, is the object of our lodge meetings ; and the wing wherewith we fly upwards is knowledge. For the well-being of the craft, mental progress is of more importance than numerical growth. It follows, then, that the ability to nourish and support a new lodge is not to be confounded with a gross bulk of membership, or a species of elephantiasis which is

synonymous with waste and individual lack of energy.

Responsibility of Officers Designate.

If the central figure at the beginning of the ceremony is the Consecrator, the corner-stone of the new lodge is the Master Designate, to whom the Consecrator gives place, gracefully, at the time of installation. It has devolved, therefore, on the founders to ensure that their elected head is not only qualified to impart proper instruction to prospective candidates, but is, in every respect, worthy to take so pre-eminent a position. On the banner of the lodge his name, in days to come, will stand first. It is a coveted honour, but not one to be obtained by intrigue. The main point is that the Master is "placed in the E. to employ and instruct the Brethren" not harshly but lovingly. What the Installing Master asks is "Can you, my worthy Brother, accept the Mastership of this Lodge under these qualifications?" And the worthy Brother answers, "I can." It is a momentous admission. Of more than one musical institution it has been said that there is too much Business and not enough Art. In like manner, Freemasonry has to avoid the temptation of amassing initiation fees unduly. It is easy to transform an undesirable candidate into a freemason; but impossible afterwards to unmake him. If, therefore, during his year of office, an able and conscientious W.M. admits no candidates to the

privileges of our order, that fact should not be regarded as a baneful mark on his Masonic escutcheon. But, in the absence of candidates for advancement, his duty is not fulfilled by merely opening and closing his lodge and incidentally signing the minutes.

Duties of the Master Designate.

No one knows better than the Consecrator—who has risen to his high position through hard work and his conspicuous services to the craft—that it is no easy task for a Master-Elect to have committed to memory the usual ceremonies on the off-chance of not having the opportunity of working them. This, however, is part of his obligation. Attendance at a lodge of instruction has not only made the acquirement of the ritual easy, but may have familiarised him with some of the lectures. Thus, if he loses one opportunity, he is able to take advantage of another; and, if a candidate for whom preparation has been made fails to appear, an instructive address, from the Chair, stimulates the general interest of the brethren and helps their Masonic advancement. Presently, the W.M. will be a P.M.; and of Past Masters there are two types—those who pass, and the others who pass *through* the Chair. The Second Class disappear as if through a trap-door, for all the good they are afterwards to their lodge. To the First Class, on the other hand, belong those Masters who, having passed the chair with honour, hold themselves—by

continuous study—in readiness to take it again when wanted. They may be “on the shelf,” but they are compendiums of information—and such brethren become our best lodge helpers.

The Founders' Responsibilities.

The Consecrator, who has access to the Masonic dossier of each of the founders, knows who are the “bright Masons,” and that they make the best sponsors for the new Lodge, because they realise their responsibility in having to mould the “rough” into the “perfect” ashlar. Unless the petitioners resolve to discharge this trust, it were better that the little stranger were not born. Our Craft cannot afford to tarnish its lustre by begetting an abortion. In this case, Grand Lodge, having assured itself that the petition is justified—we do not hear of how many petitions are rejected—the Consecrator calls on the G.D.C. to state the wishes of the brethren, and the proceedings they have taken. To this, the G.D.C. replies.

Petitioners Approve.

“After due deliberation”—announces the Consecrator—a warrant has been granted by the M.W. Grand Master, and the petitioners are desired to stand in the body of the Lodge while the document is read. The Consecrator asks these brethren if they approve the officers named in the warrant to preside over them? It is not likely that they will repudiate the officers they have already chosen, but they have an opportunity of

doing so now. After giving the affirmative sign, they resume their seats. The Consecrator calls on Bro. Chaplain for an Oration, various passages from the V.S.L. are read, an anthem is sung, and the Chaplain delivers a prayer.

Invocation.

The brethren turn to the E. for the Invocation. This is a solemn appeal for Divine aid in prospering the work to be undertaken by the new Lodge. The words declaimed by the Consecrator come from the Second Book of Kings, from the dedication to Jehovah of King Solomon's Temple. They consist of seven clauses, a septet of wonderful utterances, which give an added import to that Perfect number which weaves itself through our Mysteries. The strength of the Invocation lies in its simplicity. It produces an effect surpassing in gravity that in the earlier proceedings. After an excerpt from Chronicles has been read, the Consecrator orders the Lodge Board to be uncovered. As soon as the petitioners have been arranged around it, he descends from the dais. The Consecrating Wardens join him, and the three principals face the Eastern end of the board. To dispense with ceremony between intimates is a delicate mode of conferring a compliment; but, on a state occasion such as this, a strict observance of ancient usages constitutes a chalice, but for which some of the essence of our Craft might be lost.

The First Perambulation.

“ There shall be an handful of corn,” recites the Chaplain, “ in the earth, upon the top of the mountains ; the fruit thereof shall shake like Lebanon.” These words are not fantastic. Lebanon meant White, in allusion to the whitish colour of the rocks which shook in the mirage when seen from a distance ; and Lebanon was a very fertile country. When the Consecrator shakes out corn over the lodge, “ as a symbol of plenty and abundance, that the blessing of morality and virtue may increase under its auspices,” it is appropriate that his action should be associated with that prolific district whence Solomon procured his magnificent cedars for the Temple.

Second and Third Rounds.

On the completion of the first round, the G.D.C. receives the “ horn of plenty ” from the Consecrator, who, turning to the S.W. takes from him the goblet of wine. The Chaplain refers to the children of Levi ; because, being without territory, they were servants of the sanctuary and brought the offerings thither. Then, the second perambulation begins, and we are taken back, in imagination, to remote times when a propitiatory offering of corn, representing the body, was followed by an oblation of wine, representing the life blood. A hope is expressed by the Consecrator that, as wine is a symbol of bodily vigour, gladness and rejoicing may fill all hearts. On the completion of the second

round, the Consecrator receives from the J.W. the cruse of oil, and the third circuit is made. During this, there is a figurative anointing of our emblem of the "tabernacle of the congregation" in order that peace may ever abide and rest with its members.

The Salt, Dedication and Constitution.

After the founders have placed themselves around the lodge-board, facing outwards, the Consecrator makes his fourth perambulation, alone. He besprinkles the lodge with salt. This, of course, is a most ancient custom. A covenant of salt was made with Aaron in token of the everlasting protection of the people. The Consecrator strews salt as a pledge that the lodge will cultivate peaceful pursuits. Emblematically, it is done to imbue the brethren, also, with the attributes of hospitality and friendship, that prosperity and happiness may attend their labours. The Consecrator, having returned to the E., solemnly dedicates the lodge. An anthem is sung, and the three mystical perambulations of the Chaplain are followed by the second dedicatory prayer. The Consecrator now constitutes his "good brethren" into a regular lodge of Free and Accepted Masons, and empowers them to perform all the rites and ceremonies conformably with the ancient charges and customs of the order. The patriarchal benediction is pronounced, and the Installation Ceremony follows.

What is the Esoterical Meaning?

In the visible symbols we use during consecration, the discerning brother may read peculiar hieroglyphics of the big mystery of life. This ceremony, when impressively worked, as it is by the Pro-Grand Master, the Grand Secretary, or the Provincial Grand Masters one sees in London, influences in a healthy manner all who are present. It might be spoilt by the least over-elaboration. Its dignified simplicity suggests an incomplete manifestation of some evanescent happening, like the eclipse of a blazing sun looked at through smoked glass. Now and again, in the well-chosen texts introduced, one gets transient disclosures of the relationship of our personal being with time and space, with other intelligences and a glimpse, perhaps, of a far-off procession of events stretching back to the original or first Great Cause. It is as if the faiths, or beliefs, of our Masonic forefathers, mingling with our own, were curiously amplified. Reinforced by an impetus received from remote times, our mentality is projected, for a moment, into some future state. Interwoven with the ideal is the real. So seasoned is the real by the ideal, that it swings us suddenly face to face with the bedrock fact that happiness rests on an unselfish brotherhood. If, as creatures of circumstance, we flounder in an ever-widening circle of which the only point, immune from error, is the centre, our ancient brethren, nearer that centre, must have had more vivid dreams than we of a universal fraternity.

What of the Future ?

Are we getting nearer, or receding from, the fulfilment of that vision ? The veil cannot be as opaque as it was in the days of the Pharoahs. Already many chinks have let the light through to the outer world. Yet, while civilisation has progressed, so has scientific barbarity. Before the mud and blood of war can be superseded by intellectual contests for supremacy in the peaceful arts, education, on Masonic lines, has much ground to cover. It is being covered. By this time, certain fundamental truths must have struck home to the universal mind. Already the worst jarrings from the Powers of Darkness against the Champions of Light should have spent themselves. The outer world is in a state of upheaval. Yet there is more than non-masons understand in the sublime spirit of sacrifice which has impelled hundreds of thousands of our brethren to go through the Valley of the Shadow for their country's sake. From the other side of that gulf, which separates us from the long foretold millenium of peace, their shadows are beckoning the craft to help throw a bridge across. A big bridge is needed. How can it be made ? In Freemasonry, the only neutral substance on which true man of all creeds and races can meet, the material is ready at hand. Judging by recent accessions to our ranks throughout the English-speaking race, the enterprise is making way.

Playing the Game.

In the unpretentious village cricket-ground, where the local cobbler stumps the squire's son fairly and squarely to the immense satisfaction of the sporting onlookers, will be found the physical counterpart of the private Masonic lodge. Both cultivate playing the game. Yet, although both cricketer and Mason are animated by the same underlying principle, the mission of the head, which Freemasonry is accomplishing, is higher than the mission of the hand on the village green. Certain critics are fond of repeating that "Masonry has missed her opportunity." "What we want throughout the English-speaking world," they exclaim, "are brethren possessed of Vision." In order that humanity may be led in the paths of happiness, "we need," so they say, "men who can perceive, in our widespread organisation, the means by which our driving force of loyalty and faith can be applied to silence the voices of agitators, and shame opportunists who enrich themselves at the expense of their fellows." These well-meaning critics forget that Freemasonry, like the British Navy, is a great Silent Service, which does not trumpet its doings abroad. The voices of those, who imagine that the Craft devotes all its strength to supporting Masonic charities, would be hushed if Grand Lodge published an encyclopædia, setting forth in detail the achievements of every brother during the war. Better, than indulging in any such advertisement, is it for every Mason to strive to apply the principles,

inculcated in our lodges, of " Brotherly Love, Relief and Truth " to his conduct in daily life, as, by that means alone, can the craft triumph.

Moralising on the Elements.

The late Archdeacon William Macdonald wrote, " Entire consecration embraces three things—being, doing, suffering." To these states may be added " death and resurrection." If we, as speculative Masons, apply our symbols of corn, wine, oil, salt and incense, to " being, doing, suffering, death and resurrection," we find that as great a blessing as was corn in Egypt, is *being* a Mason to many a man ; that, as refreshing choice wine, is *doing* lodge work well ; that pouring oil on troubled waters or *suffering* for the sake of others, evolves the highest type of brother ; that, as salt preserves from premature decay, fidelity to *death* has saved our race ; and lastly, that the incense, which ascends from well-squared actions, points out the *resurrection* path to Paradise.

*.*A copy of the foregoing article was sent by the writer to R.W. Bro. S. Clifton Bingham, Deputy Grand Master of the Grand Lodge of New Zealand and read by him at the 121st meeting of the " *Masters' and Past Masters' Lodge* No. 130," at Christchurch, N.Z., held on 21st July, 1920, the brethren being asked afterwards to put their remarks in writing.

V.W. Bro. Rev. A. H. Julius responded as follows :—

" The paper is too long to be gone through by paragraphs, and I can only write generally, on the paper as a whole. I have read it several times, and must say that I am very deeply impressed with the importance of the subject, and by the deep research evidently made by the writer, and

by the admirably lucid way in which it is written. This paper should be read and studied by every brother in the country, who takes an interest at all in the deeper side of Masonry, and he would learn and profit much by so doing. The first paragraphs upon the origin of our Consecration Ceremony are—to me—most deeply interesting; and I have learned much that I have wanted to know, but had no means of finding out. The analysis of the ceremony itself is equally interesting, showing, as it does, the symbolic meaning of its parts, and the work of the different officers in the ceremony. The work of the Chaplain naturally appeals to me. I don't quite see that much would be gained by changing the name "Chaplain" to "Logelain." Of course, the writer is perfectly correct in what he says, but, all the same, the present word is thoroughly understood by everyone, though, no doubt, it is somewhat illogical to use it. The remarks on the Chaplain's Oration are just what are needed, and personally, I shall try to take them to heart, should I be called again to take a part in a Consecration Ceremony. "The Three Mystic Perambulations" also appeal to me; especially that with the incense. Here we learn the deep exoterical meaning of it all, and the Chaplain can carry out this part of his duty with a deep sense of all that it symbolises, and, consequently, the grave responsibility of his acts. I can only say once more that I have appreciated this most admirable paper more than I can express, and would express my deepest thanks to the writer for the knowledge and pleasure I have derived from it."



From Labour to Refreshment.

WHEN the lodge is "called off," the brethren "go from labour to refreshment that profit and pleasure may be the result"; when the lodge is "called on," the brethren cease refreshment and return to their Masonic duties.

In olden times, when the ritual was learnt only by word of mouth, the ceremony of calling off and on was practised oftener than it is now. It is questionable whether in these busier days the craft could have grown as it has done, or the ceremonies could be carried out as well as they are, if the only instruction to be had were catechetical. Few lodges are able to keep up the old practice of working the sections unless assisted by a picked team of ardent brethren whose regular attendance at private rehearsals ensures success.

Coupling Sentiments with Toasts.

The end of each section of a lecture, the reader need scarcely be reminded, is marked by the recital of a picturesque charge, before the appropriate salute is given. That which completes the third section of the first lecture forms the Tyler's toast at every Masonic dinner. The custom of our forefathers, of coupling with a toast an epigram conveying some agreeable thought or wish, when drinking with others in company—often in very innocent

liquids—might well be restored in the craft. Thus, after "The King," the sentiment, "Long may he reign!" might be added; after "The Grand Master," "Here's success to the Craft!"; after "The Rest of the Grand Officers," "Peace, Plenty and Unanimity" (3rd sec., 2nd lecture); after the W.M. (representing K.S.), "To Him who most things understood"; after the I.P.M., "May Every Freemason attain the Summit of his Profession"; after the Initiate, "To the Badge of Innocence and the Bond of Friendship"; after the Visitors, "To Wisdom, Strength and Beauty"; and, coupled with the Toast of the Officers, the sentiment might be appropriately, "Humility in Each is an Essential Virtue."

Customs of Yesterday and To-day.

To-day, in the lodges of instruction when the sections are worked, the incense of tobacco has superseded the libations which formerly were dedicated to the honour of the craft. Freemasons, all the world over, have become more sparing in the use of strong drinks than they were in 1819, when the Duke of Sussex at a "most elegant dinner" at Bath, in the presence of some five hundred Freemasons, invited the Brothers at "each table separately," and in the most condescending manner, to take a cup of "fellowship" with him. Then, on the removal of the cloth, His Royal Highness gave "a variety of Masonic and other toasts, introducing each in the happiest way."

In contrast with the conviviality of men who lived more in the open air than the city dwellers of to-day, we have our temperance lodges doing commendable work; so that, although post-prandial customs have changed, Freemasonry has remained the same, and has resisted the destroying hand of time whilst mighty empires have passed away.

What the uninitiated world—of which Mrs. Caudle was one—fail to comprehend is that Masonic Refreshment has a higher meaning than mere eating and drinking.

“ Calling Off.”

Bro. Kenneth Mackenzie (in his *Warden's Work*, 1905) reminds us that Refreshment “in its true Masonic sense” is under the immediate supervision of the Junior Warden. It consists, he says, in an innocent intercommunication of mind with mind, and in a cessation of the more solemn ceremonies of the lodge. “There are,” he adds, “seasons of doubt and difficulty in the working of every lodge, when it is desirable that time for unofficial consideration of the points raised by various members should be obtained. Then, at the command of the W.M., ‘the lodge is called by the J.W. from labour to refreshment.’ This interval of ‘calling off’ is not necessarily dedicated to the pleasures of the table, but is one in which the official etiquette of the lodge is laid aside, and is an opportu-

nity for the arrangement of special questions for the general benefit. It is a temporary suspension of labour which takes the place of an adjournment."

A law in Freemasonry being that all remarks from the body of the lodge—apart from those occurring in the ritual—must be addressed to the W.M. in the Chair, it has been found convenient, for example, to "call off" when a presentation is made by initiates to the I.P.M. This enables the Secretary to enter in the minutes the happy incident, which otherwise would be unrecorded if the presentation took place during dinner after the closing of the lodge.

High Time.

In the craft, the symbolical name for Refreshment is "high twelve"—or "the high none" (see Kenning's Cyclopædia) of the Operative lodges; high twelve, or noon, having been the hour at the building of the Temple at Jerusalem when our ancient brethren were called from labour to their midday meal.

No doubt, surely, can be raised as regards the propriety of the intimate association which refreshment affords in our brotherhood, regulated as it is by the dictates of moderation and self-restraint. Indeed, one might as well question the lawfulness of the whole constitution of the craft, since Freemasons have ever been bound to obey the law of hospitality.

True Brotherhood.

In the middle ages, when the great cathedrals and abbeys were being built, Masonry was one of the most important crafts or mysteries. Lodges were formed among the Master Masons to control the industry of the apprentices and craftsmen, and regulate their wages. In journeying from one place to another highway robberies were frequent. Through no fault of his own, a skilled artificer might arrive at his destination penniless. He had been waylaid by some apostle of the doctrine of " Might is Right," and everything he was carrying had been stolen from him.

Copies of " Antient Charges," dating back to the 16th and 15th centuries, show how members of the Masonic fraternity were pledged to render relief, such as their ability could afford, to every necessitous brother found to be worthy.

Thus the Masons played the part of the good Samaritan to each other in time of need. The stranger, by means of signs, had no difficulty in proving his degree of proficiency in the craft. He was accordingly given that employment for which he was qualified, and treated as a guest until he was able to repay his indebtedness and proceed on his journey.

So bound up with Freemasonry is the act of being hospitable—the reception of pilgrims or visitors with liberality and goodwill—that it is one of our most ancient landmarks, and this desire to provide

for the destitute has led to the maintenance and development of our great Masonic schools, homes for aged brethren and their widows, and hospitals for the sick.

Two Meanings.

Refreshment, in other words, is an integral part of Freemasonry. It is the cement which binds together the structure of the craft.

As Bro. Sir John Cockburn observed in an address before the Authors' Lodge, throughout our ritual, and in our lodge symbols, there is a constant contrasting of the spiritual with the material, of the regenerate and unregenerate, of soul and body, mind and matter, life and death. Masonic refreshment, likewise, has its dual nature. First, we have the fact of being refreshed mentally or spiritually. Oftentimes has that misery which is lodged in isolation found comfort through the fellowship of one Masonic mind with another. To the lonely man labouring in a district remote from his home, the craft has opened the portals of good comradeship with all sorts and conditions of worthy men. To this fact any brother who has travelled far can testify. So enamoured of the tenets and principles of the craft do some of its votaries become, that they allude to it as their religion.

A Neutral Ground.

Yet it is something more than any named religion, since it includes men of all denominations professing a belief in a Supreme Being. Hence it

supplies that "long-felt want"—did the world but know it—of a common neutral ground whereon all right-minded men can unite in fellowship without distinction of race, creed, or caste—be they Christian, Hebrew, Mohammedan, Brahmin, or Hindu. So old is Freemasonry by tradition, that its verities are to be found in all other teachings ; but, lest the harmony of the fraternity should be disturbed, every topic of religious or political discussion is avoided. It therefore forms a nodal point of rest between opposing factions.

Secondly, we have, in Masonic refreshment, that means of restoring our physical vigour and strength which makes the "social board" as desirable in Freemasonry as was the feeding of the multitude after enlightening their minds. Thus refreshment after labour constitutes the weft to the warp of the craft. The one cannot be neglected without marring the other. In ancient days it was obligatory to wash and purify oneself before being admitted to dinner : and, in Freemasonry, the lodge service may be regarded as the necessary prelude to the social board, the bodily and personal fellowship which follow being that consummation which the church-goer of to-day lacks. And since, after the temple is closed, the assembling of the brethren together at the dinner-table is a fitting corollary to the more hidden mysteries of the craft, the proceedings ought, assuredly, to be conducted with relative foresight.

Distinctive Customs.

About a well-managed Masonic dinner there is a delightful old-world flavour—which has nothing to do with the palate. In an age of dull uniformity in dress, the touch of colour afforded by the collars of the officers is a relief to the eye. The etiquette observed in toasting, varying in different localities, beginning slowly and accelerating as the honours proceed, appeals to the rhythmic sense. In London, the honours—after the P.I.R.—are usually three-times-three for all toasts. Elsewhere we find that the honours for the G.M. are twenty-and-one, that is to say, three sevens, with a pause between the twenty and one. For the Pro. G.M. and “Rest of the Gd. Officers,” the honours are as for the G.M., the remaining toasts being “fired” as with us.

When we turn to Scottish, Australian, and other lodges, the methods of “fire” are even more exhilarating.

Other distinctive features of the Masonic “Social Board”—which every W.M. should uphold—are the singing of the ancient “E.A.P.’s Song” after an initiation, and the modern “W.M.’s Song” on nights of installation; remembering “Absent Brethren” at a stated time; passing round the “Charity Maul,” and the Tyler’s Toast.

The Knife and Fork Mason.

Since many Freemasons have found neither the time nor inclination to study the ritual, or even if they have done so they prefer not to take office,

it is not to be wondered at that the convivial aspect of the craft is to some of them almost sacrosanct. There are brethren who claim to be " Knife and Fork " Masons—merely that, and nothing more. When occasionally they attend lodge they derive satisfaction from hearing the ancient charges well delivered : and, like the laity in church, listen with reverence.

It may be many years since the " Knife and Fork " brother first received Masonic light. Let us not be too hard on him. Time has bedimmed his recollection of having promised, before the three great symbolical lights, to answer, and obey, all lawful summonses, pleading no excuse save sickness or some pressing avocation. Yet the recidivous brother considers his obligation fulfilled if he has paid his lodge dues ; and should any trivial matter clash with his Masonic duty, the summons is disregarded. The plea in extenuation of his inability to assist the W.M. to open the lodge, which ought to be sent to the Secretary, is not sent, and the brother thinks he is fulfilling the contract if, like the turtle, he appears in time for the soup. Imagine the surprise of a " Knife and Fork " man were he reminded, by an inflexible W.M., of the axiom, " If any work not, neither shall he eat.'

The Festive Board.

The brother with a healthy appetite has a right to expect a good dinner, and it is the duty of the stewards to see that what is required within reason

is provided. Yet the attraction of the festive board to the zealous Mason does not consist in the number of courses on the menu. Better a dinner of herbs, where love is, than venison at the Ritz seasoned with hate. It cannot be the primitive fare, which is all one can expect in outlying parts of the Empire, which induces Freemasons to ride long distances in bad weather to attend a lodge. Rather is it the craving for congenial company.

The festive board without a cloth is often a truer table of brotherly communion than is the sumptuous metropolitan banquet. When a Masonic stranger has obtained admission to an ancient lodge which sprang from humble beginnings, and has heard much during the ceremony which has interested him, the proud title of "Free and Accepted Mason" may seem perverted if he discovers that the cost of his dinner has been a guinea, which his host could ill afford.

Some day, perhaps, G.L. will, in its wisdom, recommend that every visitor who seeks admission uninvited to a private lodge shall, after giving proof that he is duly qualified, be entitled to pay his footing at a fixed, but moderate, price, based on that adopted by the Quatuor Coronati Lodge, which has set an excellent example in this respect. If a lodge can afford unnecessarily costly dinners it should not suffer by debitting, to a guest-fund of its own, the extra charge which would otherwise be paid, so that the casual visitor, who defrays a recognised standard price, may not feel that he is

an intruder, but is welcomed as cordially outside of his own lodge as strangers would be by his own W.M. if they chanced to call. But the intention of paying unexpected visits should always be notified to the Secretary beforehand.

It is the hope of meeting "Bright" Masons—who have the knack of imparting information in a happy manner when proposing, or responding to a toast—which attracts, more than anything else, brethren to visit lodges other than their own.

Preparatory Care.

In this country Freemasons' lodges are usually held in the evening. As, traditionally, the ceremony of initiation should be enacted at high noon, the paradox is explained with care. In other respects, the ceremonies within the lodge are carried out with meticulous attention to detail. Stress, for instance, is laid on the symbolical form of the lodge when describing the first T.B. Yet, strangely, after scrupulous attention has been given to "labour," the arrangements in the refectory are too often left to chance.


The disposition of the tables, for example, is of no small importance. It should be that of two L-shaped squares, the second square being turned inwards thus: . The W.M.'s place is at the central point where the two squares meet. At the head of the table to the R. of the Master is placed the S.W.'s chair, while the end of the left-hand

table is reserved for the J.W. If the room is sufficiently large, it is convenient to seat the Secretary, or the D.C.—to superintend various matters—at the end of a third arm in the centre *vis-a-vis* the W.M. The outline of the plan thus resembles the capital letter E. the back of the letter representing the high table.

Seating the Company.

At refreshment after labour, the high table is analogous to the dais of the lodge, being reserved for reigning or past masters. To prove the rule there is one exception. It is when a new member has been received into the order. The post of honour on the immediate right of the W.M. is then given to Bro. Initiate before any other person, however dignified. The guests of the lodge, according to their Masonic rank, occupy the other seats on the right of the Chair. Some visitors are great sticklers as regards precedence in the craft: but the general rule is to seat a private guest who has passed the Chair next to the brother who brings him, unless he is of grand rank, and not even then if he prefers to support one of the Wardens whose guest he may be. By prescriptive right, the I.P.M. is seated beside the W.M. to act as his mentor if necessary. Next come the P.M.'s of the Lodge according to their seniority. Each Warden is supported, whenever possible, by one of the deacons, and Bro. Organist is placed conveniently near the musicians' platform.

If a printed blank form, or a postcard, is enclosed with the summons and returned signed by each brother who can attend, giving the name and rank of his guest, not only can a table-plan be made out showing the allotment of seats, but, what is equally important, adequate provision can be made by the caterer.

These details are not so trivial as many brethren appear to think. The Secretary of a lodge we visited not long since was distressed to find many unoccupied chairs. As the dinners had been ordered they had to be paid for, so that the neglect of individual brethren to notify their inability to attend cost the lodge dearly. In another lodge the unexpected arrival of several brethren, for whom places had to be found, crowded the tables unpleasantly, and led to short rations, making the dinner an anti-climax after the good work done in the lodge.

The Speeches.

Having discussed the equipment and commissariat, let us turn to the Toast List. Between individual hosts and guests there will be a "flow of soul," but the "feast of reason," which should satisfy the company, may be lacking if previous preparation has not been made. Sometimes when the material is ready to hand it is crowded out by a number of appropriate or inappropriate musical items. A separate chapter could be written on the use and abuse of music in Freemasonry. All

that may here be noted is the old injunction: "Hinder not good music: pour not out talk when there is a performance of music." Unless the company includes many practised speakers, it is unreasonable on an installation night to expect effective speeches when the W.M. sends a steward to such and such a brother not until after permission to smoke has been given, notifying that he is to propose, or respond to, some more or less important toast. Instead of coming as a compliment, as it would have done had the W.M. or Secretary written a short note before the lodge night, it perturbs the recipient. Hence the frequent reiteration of unprofitable platitudes which weary the listeners as much as they do the readers of the Masonic paper in which the proceedings may be reported.

"But how," asks a prospective Master who probably under-estimates his own ability, "can I be expected to turn on this feast of reason?"

The answer is in the Book of Wisdom of the Son of Sirach: "Prepare thyself to speak, thou that art the elder, for it becometh thee: but with sound knowledge." The secret of success in the memorable reigns of certain W.M.'s, who were scarcely able to put two words together when they were first appointed to some minor office, has been due to diligent erection of scaffolding poles. Without neglecting other duties, they have felt themselves called upon to make a daily advancement, however slight, in Masonic knowledge.

To get a crop one must first sow ; and before erecting a masonic structure a certain strength of scaffolding to support the worker—whether by solitary rehearsal or attending a lodge of instruction—is necessary. As soon as the preliminary staging has been raised, the building progresses without difficulty, and experienced brethren are always ready to assist in handing on parts which have been previously “ carved, marked and numbered.”

Looking Ahead.

Compared with the long period of probation in minor offices which lead to the Chair, its occupancy is very short. It is just when the Master has become familiar with his duties, and feels that he has a grip of the work, that the time arrives for him to instal his successor. So he leaves the Chair with regret, realising too late that had he put up the scaffolding poles a little earlier there would have been more time for the final polishing of his work. Ten years seems a long long way ahead but a short while back. And so it is that, although the young Mason has the advantage of enjoying the play frequently from the auditorium before himself appearing on the stage, or of entering into the expectations of the listener as well as those of the speaker, he thinks that there will be plenty of time, presently, for serious preparation, and is less critical, acquisitive and observant than he ought to be.

If, on the other hand, Captain Cuttle's advice, "When found make a note of," is followed, that which is seen praiseworthy in others is cherished, and that which appears defective is registered mentally, so that it can be amended when the opportunity presents itself.

As the time approaches for his installation, a Master Elect will often take infinite pains to learn the ritual of the lodge in a satisfactory manner. Yet to his duties at the "Social Board" he gives but a passing thought, although the ceremonies within the temple are strictly private, whereas the post-prandial proceedings are often made public through the Masonic press. Not a few Freemasons owe to lodges of instruction their ability to speak before an audience. When they first attended rehearsal they were self-conscious and tongue-tied. Gradually, the nervousness wore off, and, by constant repetition, they arrived at the proud moment when the preceptor proclaimed them to be "word perfect." Unfortunately the hard-working ritualist of this type makes but a piebald effect when he presides over the semi-public dinner of the lodge on his night of installation. Were it not for the kindly promptings of the I.P.M., his discomfort would be complete. When he thinks over it afterwards, it dawns on him that although he began well, in spite of the flattery of friends he ended badly, because something in his preparation had been lacking. With busy men of a higher

intellectual type, an inverse result is not uncommon. Word-perfection in the ritual may be regarded by them as immaterial so long as the meaning is conveyed. But any lapse of memory in the earlier part of the evening is atoned for by the conspicuous ability they have displayed in the Chair after the closing of the lodge.

That which the plodder had needed in his preparation was coaching for his duties at the "Social Board," but we know of no lodge of instruction which has yet concerned itself in teaching this branch of a prospective Master's duties.

The Toasts.

[Let us for a moment examine an ordinary "Social Board" toast list. The King, not being a member of the craft, is honoured in some lodges as at ordinary meetings in the outer world, while the fashion at most Masonic dinners nowadays is to couple "The King and the Craft." Unless the speaker is of exalted rank and in personal touch with the Sovereign, it savours of presumption for the W.M. to detain the company in order to accuse the reigning monarch in a fulsome speech of being a paragon of all the virtues. It is more dignified and British simply to give "The King and the Craft," and sing a stanza of the National Anthem.

"The M.W. The Grand Master" is the first truly Masonic toast. It is when presenting this, and the succeeding toast of "The Pro-Grand

Master, the Deputy Grand Master and the Rest of the Grand Officers Present and Past," that the W.M. will find himself rewarded for any discomfiture he has experienced, or engagement he has given up, in order to attend the Quarterly Communications of Grand Lodge. These meetings, as every zealous Freemason knows, are held on the first Wednesday in March, June, September, and December of each year. As those below the rank of warden are ineligible to attend, the brethren generally welcome a short account of what has taken place. It is only right that it should be imparted: and a tit-bit of Gd. Lodge news, told in a few sentences, not only interests the brethren, but probably will be capped by another when a Grand Officer present responds to the Toast. Should no Quarterly Communication have taken place since the previous meeting of the lodge, the W.M., by keeping a watchful eye on the contents of the Masonic journals, will find other material from which to cull a few appropriate words.

Not until after the Grand Master has been honoured is it etiquette for the brethren to smoke. Unless, therefore, the W.M. has something of particular interest to say, in proposing the G.M., the sooner he observes that excellent motto of the craft, "Silence when Required," the better will the company be pleased.

The Toast of the W.M.

It is the I.P.M.'s privilege to give the toast of

the W.M. ; and, as the proposer has but lately passed through the Chair, and heard his own health given on several occasions, he should find little difficulty in " putting the Master to Worship " in a dignified way. To dismiss the toast by saying that, as it will devolve on him to give it on many other occasions, he will reserve his remarks, and merely ask the brethren to join in drinking the W.M.'s health, is not fulfilling, but evading, a traditional duty. During the work in the lodge, some feature of the ceremony may have been specially noteworthy. To touch upon this circumstance may be acceptable, especially when the Master has had misgivings regarding certain other points. Without flattery, the I.P.M., by comparing old-time customs with those which obtain to-day, can often re-assure the W.M. in a judicious manner, thereby increasing the admiration and respect every lodge should feel for their elected head. It is a mistake to think that a Master's responsibilities end when he vacates the Chair. The conscientious I.P.M. will hold himself in readiness to act as proxy for the W.M. at any time. It is not only at labour, but more often at refreshment, that he can be of service.

The W.M.'s Reply.

In his reply, the merciful W.M. will refrain from talking about himself. The most interesting of all human studies may be the knowledge of oneself—to oneself, but not to others. Before installation, when asked if he was qualified to take the Chair,

the W.M.'s reply was in the affirmative. We are none of us perfect ; and for the W.M., afterwards, to make excuses for his own shortcomings, is uncomplimentary to the lodge. It is his duty to stimulate the interest of the brethren in the craft, and he cannot plead that he has had no opportunity to prepare himself, or was unaware that he would be expected to speak. While serving in minor offices, he has become familiar with the customary Masonic toasts, and he has at least learnt that a dignified reply to an important toast always creates a good impression. Items of general interest may be gleaned from the Masonic press of events which have occurred in the craft since the last meeting. Forgotten Masonic customs, or allusions to the work of departed Masons, may be spoken about with advantage. And these observations should be used as a preface to the Health of the I.P.M., or whatever toast follows.

The Initiate.

It is a common custom for each speaker deputed to propose a toast, to claim that his is the most important item in the programme of speeches. He then proceeds to make a number of irrelevant remarks. Comparisons are odious. But it is undoubtedly a matter of no small moment to know the right thing to say when giving the Health of the Initiate. From the sponsors of a candidate, special achievements of his professional career may be gathered to which attention can be drawn. If the

ceremony within the lodge has been carried out with due solemnity, it cannot fail to have made a lasting impression on the mind of the new brother. Too much care cannot, therefore, be taken by the W.M. to ensure that the manner in which the initiate is afterwards welcomed at the festive board shall be worthy of what has gone before, so as to exalt, rather than discredit, the emotions awakened. There are apt, as well as inapt, ways of "striking the iron while it is hot." According to his temperament, so the new apprentice should be impressed by the thought that he is one of a vast band of brothers outside of, as well as within, the lodge. Having started on his Masonic career, it is unthinkable for him to turn back, since he owes it to his lodge, as well as to the craft in general, to make steady progress in Masonic knowledge. The changes a tactful W.M. can ring on this toast are endless.

Owing to the novelty of the situation, or his inexperience in speech-making, the average initiate when responding is forgiven if he displays nervousness. Few lodges have elicited such remarkable maiden speeches from their initiates as those which have been heard in the Authors' Lodge, the new brethren, through their apprenticeship to the pen, having acquired happily the ability to express their thoughts in words. Especially will the remarks made by Bro. Sir Gilbert Parker on the night of his admission to the craft be long remembered.

Short Speeches.

Further opportunities for fanning the flame of Masonic fire are afforded by the toasts of the Visitors and the Officers, above all if the speakers have been given fair warning, with a request not to exceed five minutes. Much can be said in that time. Few of the most impressive charges in our ancient ritual take five minutes to deliver. The best extempore speech—or one which appears spontaneous—is often that which has been matured carefully and whittled down. To quote Ecclesiasticus: “Sum up thy speech, many things in few words: be as one that knoweth and yet holdeth his tongue.” If mock-modest wonder at being called upon to speak, if apologies for addressing so distinguished an audience, and other redundances, are eliminated, ample scope for originality will be found in five minutes.

However free the Accepted Mason may pride himself on being, it is a pity that he does not, on many occasions, feel himself free to exercise a little originality in his observations when giving, or acknowledging, toasts at Masonic gatherings. Not only would the brethren at table derive more “profit and pleasure” therefrom, but our useful Masonic newspapers would discover with less difficulty something distinctive to report. The worthy brother who made the serious suggestion that, in this respect, all lodges should be treated “on the level”—and that a supply of forms should be

issued setting forth in print a series of conventional speeches, leaving blank spaces here and there for the filling in of names—had the instinct of a registrar-of-births-deaths-and-marriages rather than a journalist. If it is the desire of the W.M. in the Chair to provide a “Feast of Reason,” it is equally the *métier* of an editor to interest his readers. Unless he does so, he will lack subscribers. As an example of post-prandial talk to be avoided, we might cite without difficulty a typical report. Much as we are tempted to do this, we refrain, lest the illustration might be misunderstood, and considered satirical, or unmasonic.

The Mystical Meaning.

Bro. C. J. Stevens, in an address on “Masonic Mysteries,” given before the Masters’ and Wardens’ Association of South Australia, on November 27th, 1914, maintains that the mysticism of Freemasonry—or those tendencies which aspire towards a communication between Man and his Maker through the inward perception of the mind—is implied in the ritual of the third degree, and is illustrated, in a practical way, through the Fellowship of what is colloquially termed the “fourth.” “Fellowship,” he says, “is the Symbol of Life, and the means of life, of the Word, or the Logos which connects T.G.A.O.T.U. and Man, that is to say, God within and Man without.”

From this standpoint he regards the convivial gathering at the social board, which follows the

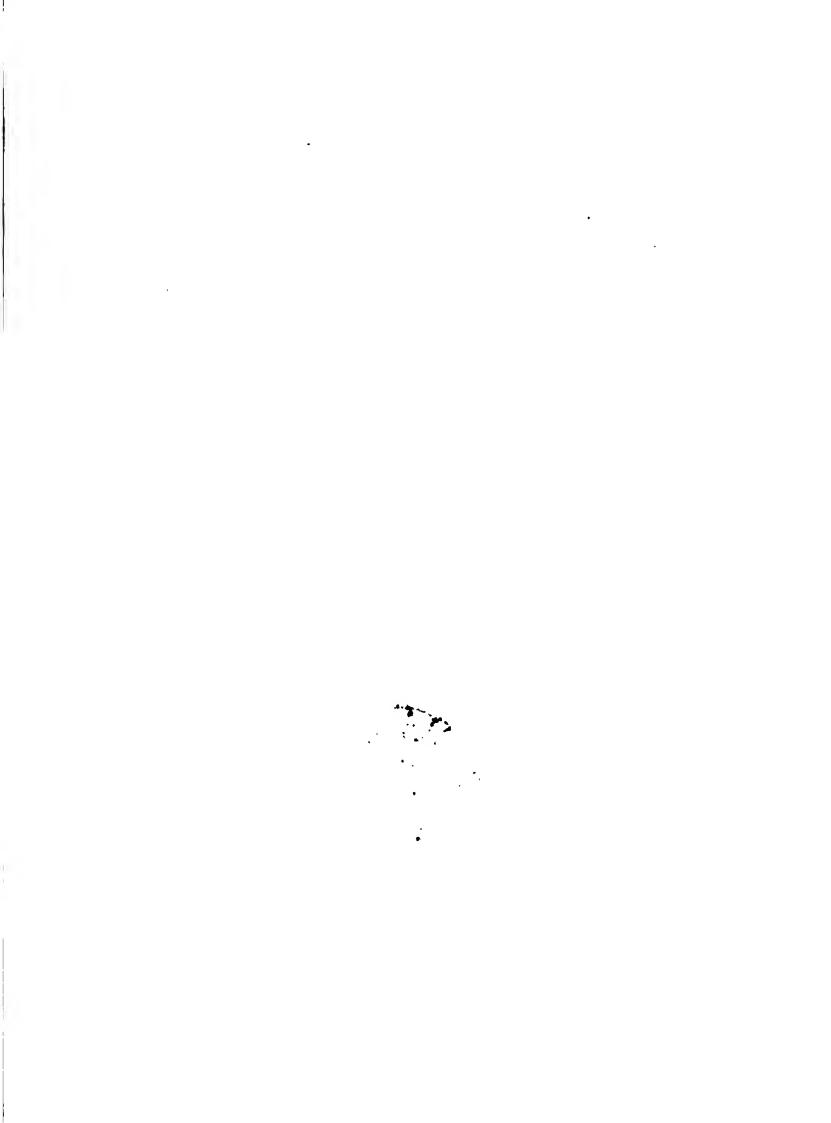
mystical labour within the lodge, as a joyful sacrament or love-feast, pre-figuring our reunion, in the G.L. above, with the former companions of our toil.

And surely, in periods of upheaval, we may find solace in such a thought. In the symbolism of the craft there is more good than has yet been fathomed, and the true principles of Freemasonry, when rightly understood, may be destined to exercise a purifying influence on mankind at large.

Meanwhile, when we, in the spiritual acceptance of the term, "Go from labour to refreshment," let it be with a feeling of thankfulness that our Masonic brotherhood has the power of imparting to us that fresh strength which "inspires a holy confidence that the Lord of Life will enable us to lift our eyes to that bright Morning Star whose rising brings Peace."



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